THE
Juvenile Instructor

VOL. 55 DECEMBER, 1920 NO. 12

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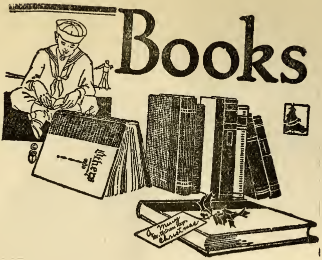

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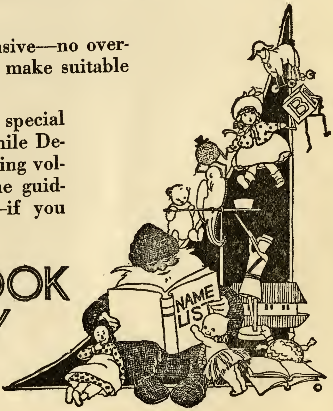

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Adoration

By Grace Ingles Frost

Enshrouding earth and darkling o'er the sea,
A wonderment of purple mystery,
Illumined by an ecstasy of light
New-born in Heaven's blue,
Such was the night.

Such was the night when angel voices sang
Glad tidings forth,
'Till in man's soul there rang
The resonance of adoration true,
And joyous, he bowed down and worshiped, too.

But thou, O Mother Mary, thou whose breast
Didst pillow a wee head,
Thy part was best.
From founts of bliss divine draughts thou drew:
'Twas thou alone the joy of mothering knew.

For when the shades of even drifted down,
And darkness hid again dear Bethlehem town,
What rapture! Like a rosebud sheath empearled,
Thy arms held close the Savior of the world.

SPECIAL SUNDAY SCHOOL FOR THE DEAF, ORGANIZED AT SALT LAKE CITY, OCT. 3, 1920
Photo taken on Steps of Bureau of Information

JUVENILE INSTRUCTOR
Organ of the Deseret Sunday School Union

Vol. 55. DECEMBER, 1920 No. 12

An Unusual Sunday School

By Edward P. Kimball

A most interesting event, and one that will be far-reaching in its power for good, was the organization on Sunday, Oct. 3rd, 1920, of a Sunday School for deaf mutes in Salt Lake City. It is unique because there is only one other such school in the entire Church, this one being in Ogden in close proximity to the State School for the Deaf. The Sunday School in Salt Lake City was organized in consequence of a petition sent by some of the deaf members of the Church to the First Presidency, wherein was set forth the lack of any provision made by the organizations of the Church for the religious training of these unfortunate people. This petition was referred by the First Presidency to the General Board of the Deseret Sunday School Union with instructions to look into the conditions and make recommendations.

A committee was appointed from the General Board, consisting of Edward P. Kimball and Alfred C. Rees, who made a survey and recommended in their report to the Board that a Sunday School be organized. In the meantime a class was organized for deaf mutes in the Sunday School of the First Ward of Bountiful, with Elder Willlard E. Barlow and his wife in charge. There were in this class many of the signers of the petition that was sent to the First Presidency, and a visit to this class was one of the reasons that determined the recommendation that a school ought to be organized in Salt Lake City. It was felt that there were so few people qualified to take charge of such a work as Brother and Sister Barlow were doing, and as a number of those in the class came from the city the committee felt that the services of these teachers could and should be secured for the blessing of not only those who were already members of the class, but of a greater number who lived in the city, and who also should receive the benefit of the work being done then only in Bountiful. Brother and Sister Barlow were accordingly called by the General Superintendency to take the leadership of the proposed Sunday School, after the report of the committee was adopted by the General Board and approved by the First Presidency.

Believing that the school should be as centrally located as possible a successful effort was made to secure the use of the upper floor of the Bureau of Information, and Elder Benjamin Goddard is to be commended for his assistance and co-operation in preparing the details and arrangement of the room. When it had been decided to begin the school on the date above given, a general invitation was sent out through the press and verbally to all who might be interested to be present at the organization exercises. Long before the hour of beginning our deaf brethren and sisters began to arrive.

Promptly at 10:30 the assembly was called to order by Brother Barlow under the direction of the committee from the General Board. The opening exercises were conducted exactly in accordance with the recommendations of the General Board, and entirely in the sign language.

The singing was heartily participated in by all those present. This feature of the work was successfully conducted with the aid of Sister Gladys Burnham who is in the Superintendency of the Ogden Deaf Mute Sunday School. This young woman can hear slightly and speaks very well and is most expert in lip reading. Her ability to interpret from the sign language into speech is most marvelous. As the songs were played she interpreted the words into the sign language and was followed in this by the school. This is how all the singing is participated in by the members of this Sunday School.

The Sacrament was administered by two of the deaf brethren who hold the Priesthood. In fact the conduct of the entire opening exercises was most impressive. After the opening exercises Brother Edward P. Kimball of the General Board explained briefly the conditions under which the Sunday School had been organized and the purposes for which the work was commenced. Fitting remarks were made by Elder Alfred C. Rees and Elder Charles B. Felt of the General Board of the Sunday Schools, Sister Elizabeth McCune of the Relief Society and Brother and Sister Barlow.

Following these brief addresses Brother Barlow was set apart as Superintendent of the Sunday School by Brother Charles B. Felt and Sister Barlow as his assistant by Brother Alfred C. Rees assisted by Brother Kimball.

Following this feature of the meeting the time was given over to the bearing of testimonies. There was a very touching display of earnestness and humility on the part of those who expressed their feelings. One young brother in particular gave expression to the hope that in some manner he could be sent out as a missionary to work among those similarly afflicted as himself and aid in bringing to them the benefits of the Gospel. These testimonies were all interpreted into speech by Sister Burnham for the benefit of those present who did not understand the sign language. One interesting testimony came from a non-member of the Church who expressed great satisfaction and joy that the means had been provided whereby he might worship and receive instructions with the people similarly situated as himself. He also bore testimony to the high character of the Latter-day Saints and their splendid reputation wherever he had met discussion of them in his travels.

There were present, at this opening session, 45 adults and 12 children. A splendid spirit prevailed and it is believed by those in charge that the work will grow to great proportions and will be the means of doing wonderful good among our deaf brethren and sisters.

The organization of the Sunday School for the deaf mutes was indeed a historic event in the great Sunday School cause. The accompanying picture was taken on Sunday, October 30th, on the steps of the Bureau of Information but does not comprise the entire membership as some very active members were absent when this picture was made.

The Teacher Out of Sunday School

Attitude Towards Social Welfare Activities*

By Adam S. Bennion, of the General Board.

We have heard discussed during this conference, very beautifully, that wonderful declaration, "This is my work and my glory, to bring to pass the immortality and eternal life of man." So worthy a cause as that necessarily is a complex cause, and it cannot be solved by any one agency within our Church. The Sunday School is limited in its scope to the teaching of the gospel of Jesus Christ. The mere teaching of that gospel does not insure salvation to young men and women. We therefore shall have to join hands with other agencies in order that we may fully safeguard the welfare of the boys and girls of Zion.

Our attitude toward social welfare work really involves two fundamental features: our conception of the work of the social committees; and our joining hands with them in carrying out their program.

The social forces of the Church, through their committees, have undergone a very remarkable change within the past few years. They were called into existence at one time to discuss and consider the problem of dress. Then they faced the problem of the dance. Since that time, they have taken over the general problem of recreation. As a matter of fact, the social welfare program ahead of us is one of the most elaborate in the Church. It promises one of the biggest movements in the Church. It may not be simply stated; it is more than a matter of mere instruction in dancing. The dance is only one of its problems and one aspect of its endeavor.

First of all, social welfare committees propose to make surveys throughout the Church to find out just what the conditions are relative to social life generally. So frequently we "talk about" our problems, having little else than general observations and general impressions upon which to base our conclusions. It is always hard to put our hands upon specific things and say "these are the facts." In Cleveland not so long ago, school men were impressed with the fact that their boys and girls were not getting sufficient physical education. They ordered a survey with the results shown in the following figures:

"1. That just at the age when play and activity are the fundamental requirements for proper growth and development, forty-one percent of the children were doing nothing.

"2. Fifty-one percent of all the children seen were in the street in the midst of all the traffic, dirt, and heat, and in an environment productive of just the wrong kind of play.

"3. Only six percent of the children seen were on vacant lots, despite the fact that in most of the districts vacant lots are available as play spaces.

"4. Even though thirty-six playgrounds were open and sixteen of them were supplied with apparatus, only eleven percent of the children seen within four blocks of a playground were playing on it.

5. Of the 7,258 children reported to have been seen playing, 3,171 were reported to have been playing by doing some of the following things: fighting, teasing, pitching pennies, shooting craps, stealing apples, "roughing" a pedler, chasing chickens, tying cans to dogs, etc. but most of them were reported to have been "just fooling," not playing anything in particular.

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*Topic treated at Conference of Deseret Sunday School Union, at Tabernacle, Salt Lake City, Sunday evening October 9, 1920.

The report concludes, "We need more and better playgrounds, and a better-trained leadership."

Such a survey will do more to stimulate to action than weeks and weeks of generalized exhortation.

The survey then, in and of itself, would justify our joining hands with these social committees. The survey completed, social committees meet two essential problems: first of all a corrective one, second a preventive one.

The fact that in this city, a city of the size of Salt Lake City, three girls under the age of 13 years could be sent up to our institution in Ogden because of immoral conduct evidences the fact that we need to check up the homes of those girls. If the girls had gone alone, it would have been serious enough, but no fewer than eight boys attended them to that same institution.

We owe it to future generations to see to it that a decent sort of home life is possible to every boy and girl, so that they will not be left as these boys and girls were, without a home influence. I ask you tonight to fancy the condition of your own selves had you been robbed of home, father and mother, when you were just tots. Such a condition calls for this corrective work in the Church. It calls for day nurseries, it calls for such institutions as the Lund School for Boys. The whole problem of corrective education is one of the problems of the social committees of our Church.

But their great field lies in the realm of prevention. Their great big problem under the score of preventive work lies in the field of leisure hour recreation. No boy or girl ever goes wrong while he is in your Sunday School; he goes wrong when he is outside. The test of a man comes not when he is at work; it is a question of what he does when he is not at work. Somebody has put it well thus: "A man is made what he is by what he does when he does not have anything else to do." That was driven home forcibly, if somewhat crudely, by Coach Roberts of the B. Y. U. in an address to our Church School teachers on Friday. He referred to the eagle and the hog. The eagle must build its nest—must secure its food—must look after its young. Similarly the hog must look after its wants. So far the two animals are comparable. But these things done, the eagle soars toward heaven, there with wings outstretched to bask in the pure sunlight of the upper air. Little wonder that he does honor as a symbol on our own Eagle Gate and on innumerable edifices of renown. Of course we all know what the hog does after "business hours"—we know, too, that he is seldom chosen as symbolic of the highest ideals in life.

What a man does when he does not have to do it! Our social committees are going to plan to take care of boys and girls when they don't have to do anything else. Dances, games, movies, the theatre, athletics, amusements and wholesome activities of all kinds are in the hands of the social committees. They are conducting the laboratory work of the Church while we give the theory work on Sunday morning.

The problem of health is one of their problems. Are you aware of the fact that of the two and a half million children born in the United States every year, one-fifth of them die before they reach the age of one year, and one-half before they become 23 years of age. The problem of health is calling for a solution, and we are looking to the social welfare committees of our Church to help, at least, in the solving of it.

The sex problem is a problem of very grave concern, if we would preserve the sanctity of the home. Ignorance is a poor guaranty of chastity. We must look to the boys and girls outside of the regular recitation period, and lead them into a social life where their biggest problems will be helpfully interpreted.

Surely we may well co-operate with

the social forces of the Church that we may understand their problems, and if we understand their problems surely we shall join hands in their solution.

As Kipling says:

"It ain't the guns nor armament, nor funds that they can pay,
It's the close co-operation that makes them win the day.
It ain't the individual nor the army as a whole,
It's the everlastin' team work of every bloomin' soul.'

"Co-operation spells success." The problem of the salvation of boys and girls is too big for any one agency. It demands that we shall all put our shoulders to the wheel. We have been taught the force of co-operation in the army recently. Our world war has been a wonderful example of it. Russia and Japan and Italy and Ireland and old Scotland and England, and finally America, too—something of a motley crew from one point of view—but there was the great cause of humaity at stake. They rallied together wonderfully. One cause, one great bond! They joined together to solve this problem of humanity. The war taught us, too, that we must not send our men up against a fortress just single-handed; we have our air service for observation; we have our barrage to clear the ground—we then send up our infantry and go over the top—I need not say we have our reinforcements, supply commissariat, Red Cross huts, etc., along the way.

We are facing today a bigger enemy than we ever faced in the world war. Satan stands on the hill of wickedness, defying us and winning our boys and girls. He is intrenched, he is wonderfully fortified! Barbed wire? Yes, the barbed wire of intrigue, the trenches of deceit, the machine guns of lies, the poisoned gas of the cigarette. And if we would attack him on that mountain of wickedness, we ought not to go up as Sunday School workers alone—let us have our air force—the survey of the social committee; let us have our barrage of the lecture and the sermon, let us have our charge of the infantry, the wonderful teaching of home and friends. Let us have the reinforcements of all of our organizations as teachers, the Sunday School and all others, and let us be sure that we have our band along—our community singing—to enspirit the boys. Let us have the Red Cross huts with all of the recreation and the splendid affairs that our social forces can give us.

Onward, then, ye Christian soldiers, and may the Lord bless you with the peace of victory over sin!

Christmas Time

Christmas time! That man must be a misanthrope indeed in whose breast something like a jovial feeling is not roused, in whose mind some pleasant associations are not awakened by the recurrence of Christmas. There are people who will tell you that Christmas is not to them what it used to be; that each succeeding Christmas has found some cherished hope or happy prospect of the year before dimmed or passed away; that the present only serves to remind them of reduced circumstances and straightened incomes—of the feasts they once bestowed on hollow friends and of the cold looks that meet them now in adversity and misfortune. Never heed such dismal reminiscences. There are few men who have lived long enough in the world who cannot call up such thoughts any day in the year Then do not select the merriest of the 365 for your doleful recollections.

Charles Dickens.

TRUE PIONEER STORIES

Contributed by Daughters of the Utah Pioneers

The Christmas Tree

By Miriam Wells

The load of wood jogged over the snow-covered roads of the canyon. Maple, cottonwood, quaking asp and oak logs rolled against one another in good natured rivalry, and the two small boys driving the team occasionally bumped against one another in keeping with the swing of the wagon.

"Joe," the smallest of the two gave his companion a gentle jog in the ribs with his elbow as one of the front wheels of the wagon passed over a large rock, "that little pine will sure make a fine Christmas tree. It's just small enough for our house, and with these here snows all packed down so nicely, it won't be any job at all to climb up the side of the gulley and haul it down."

Joe drew in the reins of the horses a little before he answered, "If the snows will keep us from getting the tree, you might as well say good by to it now, for just look at the sky." He pointed at random in front of him with the whip. "Why this here ground will have a foot or two of snow on by morning, let alone that there gulley side where our tree is."

"It sure does look like snow," the other assented, following the direction of the whip, "And anyway, every once in a while a flake hits me in the face. Too bad we couldn't take it on this load, ain't it?"

"Gosh, no," Joe answered, a little disgusted at the suggestion, "For this load has to go in for the toll at the old saw mill. It's every first load out of three, so Mr. Brown told us," and he looked at the jogging logs which belonged to him only temporarily. "If it weren't so late now," he added, "We could go back and get the second load now and include that tree in it. But it will be mostly dark when we reach the mill, so there's nothing to do but wait until tomorrow, Bill."

Bill looked around at the bare hills, looking barer in the lateness of the afternoon. "I sure hope it won't snow until after tomorrow, just one day, huh, Joe?' But his hopes proved to be futile, for even as they reached the old saw mill, and drew up to pay the road toll, the snow was beginning to fly about in the brisk north wind, and by the time they reached home, the storm seemed ready to perform an all-night's work.

"It's good-by to the tree, all right," were Joe's last words as he drove the horse into the barn, "And it's too bad, too, for it was just about the right size for our old house and low roofs. Won't the kids be disappointed, though! 'Tain't likely we'll be able to find another in the short time we'll have the team, either." Bill didn't answer, but the look on his face seemed to echo the sentiments of his brother.

The wind howled all night with a persistency that kept the boys from sleeping even after the hard day's work, and as they snuggled closely to one another, visions of a treeless Christmas were uppermost in their minds.

Bill and Joe were two of five children. Their mother was a widow, and so the most that they could hope for this Christmas was a tree, "all decorated with popcorn balls and berries" as their mothers had promised, provided the boys found a tree for them. They didn't own a team of their own, but their neighbor had loaned them his for a couple of days in order that they might replenish their wood supply from City Creek Canyon for the remaining winter. Not being used to the work, the boys had gathered but one load on the first day, with which they had paid their road toll at the saw mill, intending to haul a couple of other loads home the following day, as well as a Christmas tree for the coming celebration.

As far as the boys were concerned, the loss of the tree would not mean so much as to the younger children, and it was their disappointment that bothered them.

"I wonder if the pine will be gone?" Bill asked early the next morning, as they watched the snow-balanced branches through the window from the warmth of their bed covers. The wind had ceased blowing, and the tranquility left in its wake seemed a happy relief.

"Gone!" Jim echoed, "That tree gone! After all the wind we heard last night? Why, Bill, the snow will be so deep that we won't even be able to see one of its needles." He spoke with authority on account of his superior age of three years.

There wasn't much hope in the hearts of the two boys as they started for the canyon a couple of hours later. Back over the roads they jogged, knowing they would have to get their wood for the winter at any cost while they had the use of the team. They passed the saw mill, looking clean and white in its fresh coating, and then started up the canyon, leaving their tracks behind them clean cut and distinct. The hills with their recent covering had lost all traces of familiarity, and they couldn't even tell just where to look for the pine. "'Tain't no use," Bill exclaimed, watching the mountains as they turned curve after curve in the road, "We might just as well get our food and go home."

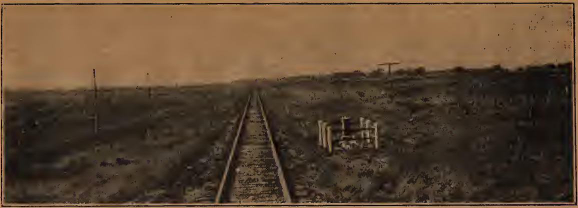
But the words were hardly out of his mouth, when the horses suddenly stopped and backed slightly. Turning their attention from the mountains to the road, the boys jumped from their seats to see what had frightened the team. "Just some kind of a drift," Joe said in disgust, kicking at the mound of snow in front of him. But his kick was revealing, for under its force, the snow fell away, and a mass of green pine needles lay before him.

"Joe," he almost screamed, "It's the tree, that's what it is, blown right down here for us. If we ain't lucky, though!"

They shook the snow from its branches, stood it up straight, and almost caressed it in their gladness. Then they piled it in the wagon, not noticing the hard work in their anticipation of decorating it with popcorn balls for the children.

A few hours later as they passed the saw mill, their logs of wood jogging pleasantly against the small pine, a passer-by called out, "Terrible weather, ain't it, with all these snows and winds."

And Bill and Joe answered, in almost the same breath, "I should say not,—just Christmas weather, that's all."



The Lonely Grave

Grave of Rebecca Winters—a pioneer mother who died in "the fifties" while crossing the plains. The grave is near Scott's Bluff, Nebraska, on the old Mormon Trail. It stands by the Burlington railroad.

In laying out this road the surveyors ran into the grave. It had been marked by a wagon tire, which was set in the grave. The name "Rebecca Winters" was chiseled on the top of the tire.

The Burlington officials immediately sent word to Salt Lake and their local agent published a card in the newspapers asking for information concerning the grave. Response from the relatives revealed the fact that the grave was that of the grandmother of Augusta Winters Grant, wife of Heber J. Grant, now President of the Church of Jesus Christ of Latter-day Saints. The surveyors then went back several miles and made a new survey to miss the grave and the Burlingon route built a fence around the sacred spot. The descendants of Rebecca Winters erected there a monument of granite—the same material as that used in the Salt Lake Temple. It is now an object of sacred reverence for all who pass this way. On the back of the monument is chiseled the last verse of the old favorite "Mormon" hymn, "Come, Come Ye Saints:"

> And should we die before our journey's through,
>   Happy day! all is well!
> We then are free from toil and sorrow too,
>   With the just we shall dwell.
> But if our lives are spared again
> To see the Saints their rest obtain,
>   O how we'll make this chorus swell—
>   All is well! all is well!

The Lonely Grave

By Howard R. Driggs

There's a lonely grave by a
            long, long trail,
Where a tired mother sleeps.
      The grasses sigh,
      As the winds pass by,
And the stars their vigils keep.

The grave was made
years, years ago,
When the pioneers went West
One mournful day
On that weary way
Another was laid at rest.

On a wagon tire that had
borne her far,
They cut this mother's name;
And marked the mound,
Then with sobbing sound—
Went on, hearts filled with pain.

The grasses hid the lonely
mound,
The stars kept watch o'er the trail,
Through the long, long years,
Till new pioneers
Came to lay the iron rail.

The grave was found by
these rugged men;
It stood in their right of way;
Yet with tender care,
They left it there,
Changed the grade, that it might stay.

This lonely grave by the
long, long trail
Now does its sacred part
To keep through the years
Our brave pioneers,
And our love of the mother heart.

SCOTT'S BLUFF, NEBRASKA

A Bethlehem After-Glow

By Claudia May Ferrin

Once more Christmas had proven true to the intent original. Two members of the school so voted, when the last item of committee duty had been crossed from their memoranda.

"I am positive I have not missed one," affirmed Agnes Danton, the holder of the lists.

We must be sure to have the baskets back by Friday afternoon," reminded Erna Richards.

"An excellent opportunity to get the facts for the Good Will report," said another. "The Home Study department wants us to be especially careful with this one."

Erna and Agnes were neighbors, their homes in a section where the poorer class kept alley while the well-to-do held rental on the principal streets. Either of the girls could look from a rear window into the back yard or into the kitchen of one of the less fortunate ones. Erna had known the tenants in that particular alley for at least a dozen years.

"I shall go in the morning," she declared, as she waved good-by to Agnes soon after. "Mrs. Blake is on my list—I wish you could know what a dear she is."

"Bring her to the school, why don't you?"

"She cannot come." And Erna darted into the house, without so much as explaining why the new neighbor was a stay-at-home.

Upon keeping her word to Agnes, Erna discerned the reason why Mrs. Blake had seemed so lovable. The lady, lame from once broken limbs and from rheumatism, led her confidentally into a mid-suite nook, an alcove-like room lined with pictures, crocheted novelties, pin-cushions and paper flowers. Two green wreaths hung side by side—imitation holly. Mrs. Blake had made them.

"You see I can do Christmas work, too. People give me many things during the year, and I make over whatever I can and send to the North End. Half the contents of the basket you brought was taken to a destitute couple whom I know, worthy indeed yet with none but strangers to look after them. I had six dozen picture cards—some that I did myself and some that friends had sent in last year. I printed a Christmas verse on each, and sent them with doughnuts and cookies to the children. One of the booths on Hanover Street sells my work, so I make a few pennies each week to help along."

Erna panted from tensity of interest, as if she herself had been doing the talking. The North End, a quarter of Boston corresponding to the East Side in New York, was such a dark, bleak, near-hopeless corner of the earth. Mrs. Blake was wonderful, to attempt to send a gleam thither.

"I had expected my messenger yesterday," continued the lady. Her smile called for one in answer. But Erna Richards was not prepared for the request that followed. "I should be pleased indeed if you could go learn why she did not come. I fear the girl is ill."

"I—go—to the—North End? Why—y-yes—certainly!" She thought of Agnes Danton; the friend should share the pleasure of the mission. "I can go this afternoon, when I make returns at the church parlors."

"Come here first. I have a bundle to send. Besides, if you will I should like you to take these wreaths to a couple of shut-ins, such as myself. Yes, I can tell you a great deal for the Good Will report. You will know for yourself how true it is, when you have made these few calls for me."

Erna and Agnes were timid, in a sense, as they trudged through the frozen-up North End,—the original "Hub," a thrown-together mass of crumbling buildings and a maze of narrow, crooked streets. Strange faces peered at them from many a window, as they sought out the various street numbers on their list. Yet the light of the Star of Christmas-tide gleamed back at them when in each case their errand was made known.

"I shall report this trip at the next meeting of the class," determined Erna.

"I was so sure we had not missed any," confessed Agnes Danton. "We have not yet begun."

A Sunday School in a British Training Camp

The beginning of a Sunday School by Mrs. Eva M. Salway in a "green hut" in one of the British Tank training camps at Bovington Camp, Dorset, England, has resulted in the establishment of a branch of the Church there. Mrs. Salway, who was called to act as a lady missionary, during the war, commenced the school with members of her own family, later inviting others to join. The Sunday School grew into a branch which now numbers 27, including soldiers and boy scouts, and soldiers' wives and children. Mrs. Salway is emigrating to join her husband in Cardston, Alberta, Canada, and the branch is sorry that she is leaving. President James Gunn McKay states that the founding of this Sunday School and branch will ever live as a monument to Mrs. Salway.

The branch was reorganized with Herbert E. Prime, president; Bernard Warner first, and Thomas William Payne, second counselor; Herbert S. Francis, branch clerk. President McKay also held two baptismal services.

There are in the London, Norwich and Bristol conferences, 26 Sunday Schools, numbering about 200 children. In the mission field, it must be understood, that most of the Sunday School members are adults, and special classes are held following the "Juvenile Instructor" outlines. The "Juvenile" has many friends "over here" and is eagerly watched for.

Harold H. Jenson.

SUNDAY SCHOOL AT BOVINGTON CAMP, DORSET, ENGLAND

Stepping Stones

By Newel K. Young

IV. THE GIFT OF A BROTHER

Although I was only six years old, yet I can see him now just as he looked then. On his little bed, white and feeble, he lay faintly breathing. One could scarcely see that he lived. But for his big, bright, blue eyes, and the brown, wavy hair that crowned his head, my little, sick, three-year-old brother seemed nothing more than skin and bones.

His weak, bony, helpless hands; his slender, skinny legs; his worn, gaunt body; his thin white face—all these suggested only death. Day after day and week after week as we watched over him we had seen the fever and pain waste away his flesh.

I want you to see this child: This sick, pain-racked laddie; this feeble, suffering babe, lying there—*dying.*

Every one said the case was hopeless. The neighbors urged mother to give the child up and let him die in peace. I understand *now* how hard it was for her, for she was in great sorrow and trouble, far worse than seeing those we love most pass from this life.

Long years after, mother told me, while we were talking of this incident, that she stood girt and ready to say, "Father in heaven, Thy will be done." But she must make sure that it was His will, and not her lack of faith that left her child to die. She must have the witness in her heart that she had done all that a mother's love can do. Fear or doubt were to have no place or part in this matter.

On a day set apart by mother, she, my eight-year-old sister Vilate, and I, fasted and prayed for Howard's recovery. Assisted by another woman mother washed his body from crown to sole with soap and warm water, after which they rubbed him with alcohol.

Prest. McAllister of the St. George Temple, with two other Elders, came to administer to him the ordinance of anointing and blessing the sick.

President McAllister was mouth in sealing the anointing, and blessing the child. It must have been a wonderful prayer. In my childish fancy I thought the Lord must be present in person. I more than half expected to see Him when I opened my eyes at the close of the prayer. I know that He was near. Brother McAllister promised Howard that he should live and be well from that hour. I think all who were present felt that the promise made the little dying fellow was from the Lord, and that he would recover. But not one of us was prepared for what happened.

Mother was holding the sick child on a pillow in her arms during the administration. He was too weak to raise his head from the pillow to take a drink of water. Mother had told the Elders that while blessing him and praying for his recovery to dedicate him to the Lord that he might be prepared for the Father's will.

The brethren had not reached the gate upon leaving the room when Howard astonished and shocked us by sitting upright and saying, "Mama, dress me and let me go outside to play."

"My dear child," mother replied, in her astonishment: "You are still too sick and weak to get up. I will put you in your little bed. In a few days, when you are quite well and strong, you may go out to play."

How glorious he must have looked when he spoke next. He challenged mother's faith with these words "Why, Ma Young, those good men prayed for me! I am not sick any more! Get my clothes! I am going out to play!"

Mother's courage and faith rose

and met the challenge of her child. She dressed him. He leaped from her lap and ran outside rejoicing and playing. He was well. Never again until he was a man grown was he bedfast with sickness. The Lord had spared my brother to live with us for twenty-nine years more. Before passing from this life in 1920 he had married and become the father of two beautiful children, a son and a daughter. Although Howard was an upright, godly man, his little family are fully worthy of such a husband and father. The association of this good brother for so many years, and the memories and influence he has left me are one of the mighty hopes that help me to be a man. And since death had marked him for her own, as related above, it was in very deed a gift of a brother from God.

"There was No Room for Him at the Inn"

By Frank Steele

Time—Present.

Place—Any large American city.

Scene—A street corner at nine o'clock on a dark rainy night.

She was a neatly dressed little woman and she was pale and tired-locking. She had been standing there for some time straining her eyes after every passing street-car.

She finally approached a gentleman standing near her—approached him very timidly, and said: "Pardon me, but do I get my car on this corner?" And she produced a crumpled bit of newspaper with an address in a distant part of the city.

The gentleman answered in a kind voice that it was the right corner.

"I've been hunting a house," said the tired little woman, "for the past week. We tried to secure an apartment, but you see we have four little children, and they don't seem to want little children nowadays. Last night while looking for this address I got lost, and it was too late to go there when I found my mistake from a policeman. I cannot get away in the evenings until after supper. My husband works nights, you see, and it makes it rather hard for me."

The tired little woman was silent for a moment, then continued:

"It just seems hopeless to get a place to lay our heads. And yet I often think of Jesus who said: 'Suffer the little children to come unto me.'

And she halted again.

"It may seem queer to you, but, do you know, the thing that runs through my head is this: 'There was no room for Him at the Inn.' It just seems like the world is as bad today as it was when He came to save it. Everyone seems to hate little children, and there seems to be no room for them anywhere."

Just then the little woman's car came. The kind gentleman helped her aboard, and she was whirled away down the avenue.

"A good conscience is a continual Christmas,"—Longfellow.

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

President Heber J. Grant, Editor
George D. Pyper, Associate Editor
T. Albert Hooper, Business Manager

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Salt Lake City, - December, 1920

"Search Me, O God"

We are becoming a numerous people. The stakes of Zion are increasing in number and wards multiplying without end. It is hardly possible to reach all the people as we were wont to do twenty-five or thirty years ago. Some are passing rapidly out from under the observation and admonitions of their Bishops and Stake Presidents. The others are isolating themselves, and if they do not guard their lives they will become much like men and women of the world who are unacquainted with their next door neighbor.

Years ago the great majority of the Saints could be reached by the spoken word. They were then fewer in number, and more generally and more faithfully attendants at Church. Now they depend more upon the written word and upon their own individual inclination to do what is right and to observe the requirements of their religion. They are left more largely to themselves than ever before.

The Latter-day Saints have learned the scriptures and they know the requirements of God and their duty to observe the Sabbath day and to live in the light of God's countenance. They are, therefore, in a position from knowledge and experience to be left alone, where they could not be so left in years gone by. For that reason, they should search themselves, put themselves under self examination and invite God, like the ancient of old, to search them; to see if there be ought in them that is not in harmony with the work of the latter days.

We live more than ever in our thoughts and feelings. We should see to it that they are disciplined aright and that they are in harmony with all that is best and holiest in God's teachings. Men will be very apt to feel that they can take many liberties because their brethren will not see them. They will be satisfied if they live up to a certain social requirement and pass muster in the estimation of their neighbors. Such an attitude is unsafe. In time, they will break through social requirements, because they will feel that they can do so without observation.

In order that we can say in the sincerity of our heart "Search Me, Oh God," we should be devoted to our private prayers. We should seek every opportunity to commune with God in private and in our thoughts and feelings hold converse with our Divine Maker. HEBER J. GRANT.

"Prophecies of Joseph Smith and their Fulfillment"

There has just been issued from the press of the Deseret Book Company a new volume entitled "Prophecies of Joseph Smith and their Fulfillment" from the gifted pen of Nephi Lowell Morris. The author gives consideration to some of the well known predictions of the Latter-day Prophet, and these are presented with such clearness and the proofs of their utterance and fulfillment made so plain with reproductions of early prints and forgotten manuscripts as to leave no doubt of the truth of the Prophet's claim.

The volume has been added to the M. I. A. Reading Course, and without question is a valuable addition to the literature of the Latter-day Saints. It can be secured from the Deseret Book Company, postpaid. $1.25.

Christmas

By Annie Malin

Oh, Christmas! Happy Christmas! we welcome you once more,
You are dear unto the children as you were in days of yore;
They are hanging up their stockings and begging me to tell
About the Ancient Stable and the Babe they love so well.
I hear their merry prattle as they play about my knee,
And the cares of age fall from me as I join in songs of glee.

I recall the old log-cabin where my boyhood's days were spent
With my mother kind and gentle with her air of sweet content.
I see the home-made stockings hanging by the fireplace,
With the fire-light brightly dancing, lighting up the humble place.
Into bed we crept a-wondering if old Santa would come there
And if he'd climb the ladder to our attic room so bare.

A doughnut or a cooky, a corn cob doll, a toy,
Fashioned by our father's jack-knife, for a happy girl or boy.
A pair of bright warm mittens knit by mother kind and true,
Simple things—they made us happy as more costly presents do.
Next I see a little cottage where my own dear girls and boys
Gathered round on Christmas mornings with their more abundant toys.

The happy years passed swiftly and now we are alone
Our sons and daughters living now in places of their own.
Not a stocking hangs at Christmas, not a childish voice we hear
Shouting out a "Merry Christmas!" Life seems empty now and drear.
Then I waken from my dozing and I clasp my old wife's hand,
As we watch our children's children, a merry happy band.
Oh, Christmas! Happy Christmas! We welcome you once more,
You are dear to age and childhood as you were in days of yore.

SUNDAY SCHOOL WORK

Superintendents' Department

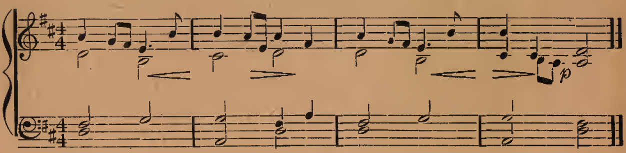
General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

SACRAMENT GEM FOR FEBRUARY, 1921

Moderately slow.
Soft 8 ft. stop.

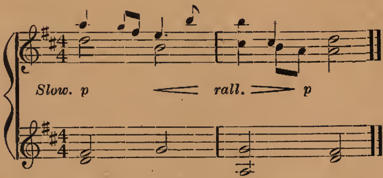
Music by TRACY Y. CANNON.
poco rit.

Prelude



The bread and water represent
His sacrifice for sin;
Ye Saints, partake and testify
Ye do remember Him.

Postlude



CONCERT RECITATION FOR FEBRUARY, 1921

(Revelation, Chapter 14, Verses 6 and 7)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Uniform Fast Day lesson, Feb., 1921
(For all Departments)

Opening Song—General Assembly: "Joseph Smith's First Prayer."

Text: Why do I believe that Joseph Smith was a Prophet of God?

Suggestions to Teachers:

It is the thought in presenting the text in the form of a question that each class member will indulge in a serious, self-analysis on this subject. The purpose is to draw out from each one a simple, voluntary statement which will reflect in each case the real attitude of the class member on this fundamental truth. Naturally, and necessarily, the class work on this day will be conducted in a purely informal, conversational style.

The teacher herself will come prepared with some well defined reasons for her own belief on this point. She can with propriety open the discussion with a statement of her belief with corroborative evidence. This should have a stimulating effect upon the class in encouraging them and suggesting ideas on the subject. Once the class has been aroused to express their views and beliefs the teacher will very tactfully retire to the background and will become merely a silent director of the discussion. In short, the teacher's function on this day is to open the discussion and to be prepared to keep alive and uninterrupted the enthusiasm and the interest by being supplied with abundance of evidence which she presents at the proper time and in a skillful manner.

It is clear that after a liberal expression of personal views, beliefs, hopes or positive assurances on the part of the class members, that there will be no doubt as to the value of such an hour as a faith promoting feature in the Sunday School. Needless to say, the methods will vary with the age and capacity of the class.

The assignment of this lesson given on the preceding Sabbath is essential to the success of the whole plan. Boys and girls should be asked to analyze themselves on this question during the week and to endeavor to put into words their feelings and sentiments on the subject.

Promotions

Sunday, January 2nd, will be promotion day, and all classes should be advanced accordingly. The course of study for 1921 will be for the first year's work in the Kindergarten and Primary departments, the first and third year work in the First and Second Intermediate departments and the first year and advanced work in the Theological department.

A table showing the ages for these classes and the course of study follows this note.

It is recommended that every class be held even if there are only three or four pupils to the class. Teachers can be secured if the superintendency will confer with the bishopric and draft into the teaching corps unused talent. Every ward has ample material if the following slogan is adopted, "Work for everybody and everybody working."

The difficulty in promotions will be largely overcome if all classes are held in the First Intermediate, Second Intermediate and Theological Departments.

Where there is friction between pupil and teacher as to age, size and companionship of the pupil, care should be exercised in promotions and each case should be handled according to the circumstances involved. Uniformity, order and discipline are necessary and the promotion age should be maintained but where cases of dissatisfaction arise they should be handled carefully and with the view of helping the pupil as well as the school.

Dime Fund

All collections should have been made by this writing, and in the hands of the Stake Superintendent,who in turn should have made a partial if not a complete return to the General Treasurer.

It is hoped and expected that the entire remittance will be mailed to John F. Bennett, 47 East South Temple, Salt Lake City, Utah, before the 15th of December. A 100 per cent return is based on the enrollment of officers and teachers, pupils and the average attendance in the Parents' Department as shown on last year's report (1919).

Twenty (20) per cent of the collection is retained by the Stake officers and the remaining eighty (80) per cent should be sent to the General Board.

We feel sure every Stake will meet its requirement—a 100 per cent collection.

COURSES OF STUDY FOR 1921

Kindergarten Department

First year class. Text book, "Sunday Morning in the Kindergarten," new book, both years, $1.00 postpaid.

Primary Department

First year class. Text book, "Stories from the Old Testament," 50c postpaid.

First Intermediate Department

First year class. Subject: Book of Mormon. Lessons outlined in current numbers of "Juvenile Instructor."

Third year class. Text book: "A Life of Christ for the Young," by George L. Weed, $1.50 postpaid.

Second Intermediate Department

First year class. Text book: "A Young Folk's History of the Church," by Nephi Anderson, 75c postpaid.

Third year class. Text book: "What it Means to be a 'Mormon,'" by Adam Bennion, 75c postpaid.

Theological Department

First year class. Text book: "Ancient Apostles," by David O. McKay, $1.25 postpaid.

Advanced Theological. Text Book: "A New Witness for God," Vol. III, by B. H. Roberts, $1.50 postpaid.

Parents' Department

Subject: "A Study of the Ten Commandments." Lessons outlined in current numbers of "Juvenile Instructor."

DESIGNATION OF CLASSES IN DEPARTMENTS.

Classes in the Sunday Schools shall be designated by the year of the outlined lessons in each department, namely:

First Year Kindergarten Class	**Ages 4, 5 and 6**
Second Year Kindergarten Class	
First Year Primary Class	**Ages 7 and 8**
Second Year Primary Class	
First Year 1st Intermediate Class	**Ages 9, 10, 11 and 12**
Second Year 1st Intermediate Class	
Third Year 1st Intermediate Class	
Fourth Year 1st Intermediate Class	
First Year 2nd Intermediate Class	**Ages 13, 14, 15 and 16**
Second Year 2nd Intermediate Class	
Third Year 2nd Intermediate Class	
Fourth Year 2nd Intermediate Class	
First Year Theological Class	**Ages 17, 18**
Second Year Theological Class	
Advanced Theological Class	**Ages 19 and over**

Where there are a number of divisions in any class of any department, the designation should be **section 1, 2, etc .**

Secretaries' Department

Laurence W. Richards, General Secretary

Revision of Rolls

Class rolls should be revised but once a year—at the beginning of the year—and then under the direction of the superintendency.

All members who have attended Sunday School during the last six months of the current year should be placed on the class rolls for the new year and all other names should be placed on the missionary roll and be made the basis for missionary work until the names thereon are stricken off by being replaced upon the class roll.

After the class rolls have been revised, no name should be stricken therefrom, during the year, except in case of death, removal from ward or absolute refusal to return to the school (and as to the latter, only by direction of the superintendency).

The missionary roll should be revised every year. It should be noted after each name on the old roll the result of visits to the individual.

Each class teacher should be charged with the responsibility of securing, if possible, the attendance at Sunday School of all those members on the missionary roll of the ages corresponding to the department represented, as well as the absentees on the class roll.

A report of the names on the missionary roll should be submitted in writing to the superintendency sufficiently in advance of the regular monthly report meeting to permit the members of the superintendency to give them careful consideration. After summarizing the departmental reports, special assignment of teachers should be made at the regular monthly report meeting to visit the names during the month.

Where a local Sunday School has an active enlistment committee, it should co-operate with the superintendecy and teachers in doing special missionary work among the members listed on the missionary roll.

Where a worker holds more than one office in the Sunday School (for instance as an officer and a teacher), his name should be entered but once on the officers and teachers' roll, and the offices held by him recorded after the name.

The names of the bishopric should be placed on the officers and teachers' roll and the record of attendance kept; but the calling of the names (except in cases where the members of the bishopric hold positions as regular teachers of the school) should be left to the pleasure of the bishopric of each ward.

In cases where the members of the bishopric hold positions in the school as regular teachers they should be considered as such in making up the statistics from the officers and teachers' roll; otherwise their enrollment and attendance is to be considered only as any other member of the school.

Parents' Class Roll

All that is required of this department is a report of the attendance at the class. A roll may be kept for missionary purposes or to assist the teacher in conducting the class, but only the weekly attendance need be recorded.

To secure the average attendance of the Parents' Class for the month or year, add up the totals of the weekly attendance and divide by the sessions held.

Cradle Roll

The names of all babies in the ward under four years of age, one or both of whose parents belong to the Church, should be placed upon this roll. These names can be secured in connection with the annual Sunday School canvass of the ward, or by other means deemed advisable. When the names are secured the cradle roll may be kept in the Kindergarten Department either by one of the teachers already acting or by one specially appointed. It should be her duty to send greetings to the parents at least on each baby's birthday, and on such occasions as she thinks will result in good. These greetings may be in writing or by personal visit, preferably the latter.

Arrange the cradle roll conveniently so that the age of each child may be readily seen. When the child commences to attend the Kindergarten class the name should be stricken from the roll and entered on the Kindergarten roll. The cradle roll is not to be considered in making up the per cent of attendance of the school. The actual enrollment is all that is called for on the reports.

Annual Statistical Report

Referring to the annual report blanks, secretaries should pay particular attention to columns 8 and 9. Adding the two per cents the combined total must not exceed 100 per cent. In answering question 2 be sure that only those members of the Theological Department under 21 years are included in the total. Question 16 calls for the entire enrollment of the Theological Department irrespective of age. Questions 12 to 17 inclusive call for the entire enrollment of the departments, whether members of the Church or not.

In making up the average per cent of attendance for the year (Column 18) in a ward where quarterly conference is held, the date of the conference may be eliminated.

In computing the average attendance in the Parents' Class for the year (Column 20) add the weekly attendances for the year and then divide by the number of sessions held.

What Shall I Give at Christmas Tide?

Give Smiles to all whose weary load brings gloom and pain and grey despair, and bends them low o'er life's steep road; for smiles with them are rare.

Give Laughter—not the scornful sort, but laughter that abounds with happy, wholesome, merry sounds, and so infectious as to bring a like retort.

Give Heart—the heart that beats for all upon this day; the heart that greets the lowly and the high; the heart that grows with sympathy and knows but love for those who pass you by.

Give Joy to all—it may be bread for one, or just a smile, or just a simple toy, or words or praise or even gold—but give them all and you will give but Joy.

Give Praise to Him, that you have many things; good friends, and health—and life's long span. Give praise to Him for all these things, and, best of all, God's Fatherhood of Man!

Sunday School Conventions, 1921

Sunday School Conventions will be held in the following Stakes on the dates and at the places named. Those Stakes not listed will be included in the Group Auxiliary Conventions to be scheduled at a later date.

Stake Superintendents, without any further notice, should at once consult with their respective Stake Presidencies, get heir approval for the holding of these conventions and enlist their aid in making them a success.

A special invitation should be extended by the Stake Superintendent to the Stake Presidency, members of the High Council appointed to Sunday School work and all the Bishoprics within the Stake, to attend the Convention.

Dates

January 9, 1921: North Weber, Ogden and Weber at Weber Normal College, Ogden.
January 16, 1921: Pioneer and Salt Lake at Barratt Hall.
January 23, 1921: Alpine at American Fork.
Jordan at Jordan High School.
January 30, 1921: Ensign and Liberty at Barratt Hall.
February 13, 1921: Box Elder at Brigham City.
February 20, 1921: Cottonwood and Granite at Granite Tabernacle.
February 27, 1921: Cache and Logan at Brigham Young College, Logan.
March 13, 1921: Nebo at Payson.
North Davis and South Davis at Kaysville.
March 20, 1921: Utah at Brigham Young University, Provo.

GENERAL INSTRUCTIONS

The program for the 1921 Sunday School Conventions was adopted with the idea of presenting to the Stake and local Sunday School workers a Practical Demonstration in getting the point of view of the pupils of the various classes toward:

1. The Spiritual Life.
2. The Principles of the Gospel.
3. Religious Meetings, with particular attention to the Sunday School.
4. What constitutes good teaching.

Also a discussion of the Development of Personality of a Sunday School Teacher.

Responsibility and Class Work

The Stake Superintendent in which the convention is scheduled to be held is requested to assume the responsibility and take the initiative in making the necessary arrangements for the convention. He should call a meeting of the other Stake Superintendents at which they should cooperate in planning for the convention.

A chairman of each department should be selected to secure the attendance at the convention of an actual Sunday School class from one of the nearby schools to assist in the practical demonstration at the 11 a. m. department sessions. The teacher or teachers of the classes brought to the convention will be expected to make a report on 100% accounted for, for every boy and girl enrolled in the class—whether present or excused, if excused, the reason for the excuse.

This is an important feature of the convention in line with the missionary activity of the teachers in accounting for 100% attendance or excuse of every boy and girl in the class at Sunday School.

These children should not attend the 10 a. m. general assembly but be brought to the convention in time for the 11 a m. department sessions and should be in the various class rooms at that hour promptly.

Exception: The Superintendents' 11 a. m. department will require an actual class of Theological 1st year students. The enrollment, attendance, and 100% accounted for will be expected of the class.

In the Secretaries' Department no class will be required at either session. The Secretaries themselves will form the class.

The Choristers and Organists' Department will require a class composed of five members each from the First Intermediate, Second Intermediate, Theological and Parents' Classes. No enrollment or attendance statistics will be required. This special mixed class will not meet at the 11 a. m. session but at the 2 p. m. department session.

The Parents' Class will require an actual ward class, though no enrollment or attendance statistics will be required

The Kindergartent Department will require only a group of the older children of a class from a given Sunday School. No enrollment or attendance statistics will be required.

The responsibility for securing these classes rests with the Stake Superintendents and the department Stake Board Supervisors. It is absolutely necessary to have these classes in all departments provided for in order to carry out the program.

Convention Secretary and Roll Call

The Stake Superintendents should appoint one secretary to be in charge. The report showing the total attendance by stakes at the convention should be prepared by the convention secretary in time for it to be given by the Stake Superintendent at the afternoon assembly as provided for in the program. A detailed statement showing the attendance and percents by stakes and wards should be prepared and mailed to the General Board following the convention. To secure this, kindly provide printed or mimeographed slips to be furnished each member attending the convention as they enter the main assembly room at the morning session. These slips should provide headings for the name, office, ward, and stake. If possible, they should be filled out and collected as the individual enters the main assembly. If this is not practical, the slips should be gathered up in the class room at the morning session. The convention secretary should see to it that these slips are collected and recapitulated by wards and stakes with the percent of attendance and mailed to the General Board. No roll should be called in the departments on account of lack of time. The convention secretary can furnish each Stake Superintendent with an attendance report to assist in taking the standing roll in the afternoon general assembly.

Music

Where a General Board member representing the music department is present at the convention all music should be given under his direction, but the convention chorister and organist should be well prepared on all of the songs and instrumental music called for.

Special music should be arranged for at the afternoon session as noted in the program.

It is recommended that all the songs be sung without using books or printed leaflets. Word should be sent to all schools for the officers and teachers to prepare and memorize the songs in advance of the convention.

Preparation

All officers and teachers are expected to come prepared to enter into the discussion of the topic the "Development of Personality" at the afternoon department session and be prepared to define the terms as outlined in the program.

PROGRAM

"For this is the love of God, that we keep His Commandments."—(1 John 5:3)

9 to 9:45 a. m.—Stake Board Meeting

To be attended by the Stake Presidencies, Members of High Council appointed to Sunday School work, Bishoprics, and Stake Sunday School Boards.

Subject for Discussion: "Stake Problems:" To be conducted by General Board member.

1. The results of last year's conventions.
2. Stake Union Meetings.
3. Functions of Stake Board Members.

General Assembly

10 to 11 a. m.

To be attended by Stake Presidencies Members of High Council appointed to Sunday School work, Bishoprics, Stake Sunday School Boards and all Sunday School Officers and teachers.

1. Congregational Singing: "If There's Sunshine in Your Heart."
2. Prayer.
3. Topic: "The Sunday School Teacher's Standard of Excellence."—General Board Member.
4. Topic: "Power of Personality."—General Board Member.
5. Congregational Singing: "Sowing."
6. Topic: "Speak No Ill."—General Board Member.
7. Congregational Singing: "Nay Speak No Ill."

Note: It is expected that all Sunday School Officers and Teachers will come prepared to sing the songs without books or printed leaflets.

11 a. m.—Separation Into Departments—Dismissal from Departments Not Later Than 12:30

Department Work

General Aim: Win Every Boy and Girl.

"Simon, Son of Jonas, Lovest thou Me more than these?"

"Yea, Lord, Thou knowest I love Thee."

"Feed My lambs." (John 21:15)

Note: In each class the teacher will be expected to report 100% accounted for either in the attendance or excuse of every pupil enrolled in the class represented.

Superintendants' Department

11 a. m.

1. A Practical Demonstration conducted by General Board member in getting the Point of View of Boys and Girls toward:
   a. The Spiritual Life.
   b. The Principles of the Gospel.
   c. Religious meetings, with particular attention to the Sunday School.
   d. What constitutes good teaching.
2. Dismissal of Boys and Girls.
3. Discussion of Demonstration.

4. Summary of Demonstration by General Board member.
5. Benediction and Dismissal from Department.

Note: The Stake Superintendent will be expected to provide a Theological 1st year class for the Superintendents' Department to carry on the Demonstration. (See General Instructions—Responsibility.)

Note: In this class the teacher will be expected to report 100% accounted for either in the attendance or excuse of every pupil enrolled in the class represented.

Secretaries' Department

11 a. m.

A Discussion on the Duties and Activities of a Sunday School Secretary conducted by General Board member.

Note: It is expected that all problems pertaining to the work of a Secretary will be discussed at his hour. Secretaries should feel free to express themselves and make any observations helpful to the work. No papers are to be assigned but all secretaries should be prepared to enter into the discussion. The secretaries will form the class. No class of pupils need be brought to this department.

Problems:

1. The Secretary's relationship to the Monthly Report and Business Meeting.
   a. Co-operation with teachers in furnishing the Superintendency with:
      (1) Reports on absentees.
      (2) Reports on unenrolled.
      (3) The number of visits made by teachers to absentees and unenrolled during the month.
2. The value of quarterly and annual summaries as printed in the Minute Book.
3. The compiling of a Sunday School Ward Census and keeping it up to date—A record of every boy and girl of Sunday School age.
4. Weekly or Monthly Reports. A statement of condition. Is your school rated class A?
5. Your Stake Secretary, the Auditor and Compiler of facts and figures. Are you co-operating in improving Sunday School records?

Choristers' Department

11 a. m.

It is requested that the Organists and Choristers meet separately, for discussion of their respective topics. There should also be provided a good instrument to be used in the song demonstration.

Topic: A Practical Demonstration of how to teach a song in Sunday School.

A. Preliminary Preparation:

1. Rhythm, its meaning and purpose. Decide on the time and how to beat it.
2. Melody—Tune—Theme.
   a. Its importance in its attachment to words.
   b. Locate the melody in whatever part it may occur.
3. Harmony—Its meaning.
   a. Demonstrate different kinds of chords and the emotional significance of each.
   b. Harmonic combinations the essential element in arousing the subjective emotions.
4. Note all marks of tempo, expression, accent, etc.
   The meaning of those not understood should be looked up in a musical dictionary.
5. Study carefully the words.
   a. Find central thought as this will determine the atmosphere of the selection.
   b. Note words with natural accent and see if the music fits the accent.
   c. Determine their proper pronunciation.
6. Indicate proper breathing places.
7. Create mentally the kind of tone quality the piece demands and try to hear it as your school should sing it.

B. Presentation of Music to School:

1. Rehearse the music at first in sections rather than as a whole.
2. After each selection has been thus learned practice the song as a whole keeping in mind the following points:
   a. Rate of movement.
   b. Tone quality
   c. Proper balance.
   d. Correct breathing.
   e. Expression.
   f. Accentuation.
   g. Contrasting emotions.
   h. Proper pronunciation and enunciation of words.

Benediction and dismissal from Department.

Organists' Department

11 a. m.

It is requested that the Choristers and Organists meet separately for discussion of their respective topics, and that a good organ be provided for the Organists' Department.

Topic: How to select and prepare an organ selection.

1. All organists should be encouraged to study their instrument carefully with an efficient teacher, rather than to be satisfied with the necessarily meager

information contained in this outline.

2. Always select appropriate music.
3. The following suggestions will prove helpful in studying new music:
   a. Play the correct notes only.
   b. Figure out the correct fingering.
   c. Make the execution smooth.
   d. Study carefully the expression and phrasing.
   e. Determine the correct registration.
4. Registration. The following fundamental rules will aid the inexperienced organist.
   a. Eight foot stops (same pitch as piano) are the ground work of all registration.
   b. Four foot stops (one octave higher than notation) added to eight foot stops make for brightness.
   c. Sixteen foot stops (one octave lower than notation) added to eight foot stops, produce dark and somber effects.
   d. A combination of four, eight, and sixteen foot stops gives a dignified tone. These last two combinations must be used with discrimination.
5. Accompanying.
   a. There should be only one leader in a school. Let the chorister do the leading.
   b. Follow the chorister closely in all matters pertaining to the interpretation of the music: tempo, volume, phrasing, accentuation, etc.

Benediction and dismissal from department.

At the convention a practical demonstration in the application of the above principles will be conducted. Music for this purpose will be provided.

Parents' Department

11 a. m.

1. A Practical Demonstration conducted by General Board member in teaching and getting the Point of View of a Parents' Class on the Fifth Commandment.
2. Dismissal of the class.
3. Discussion of the Demonstration.
4. Summary of Demonstration by General Board member.
5. Benediction and dismissal from department.

Note: An actual Parents' Class must be brought to the department for the Demonstration although no record of enrollment or attendance need be made. (See General Instructions, Responsibility.)

Theological Department

11 a. m.

1. A Practical Demonstration conducted by General Board member in getting the Point of View of Boys and Girls toward:
   a. The Spiritual Life.
   b. The principles of the Gospel.
   c. Religious meetings, with particular attention to the Sunday School.
   d. What constitutes good teaching.
2. Dismissal of boys and girls.
3. Discussion of Demonstration.
4. Summary of Demonstration by General Board member.
5. Benediction and dismissal from department.

Note: In this class the teacher will be expected to report 100% accounted for either in the attendance or excuse of every pupil enrolled in the class represented.

Second Intermediate Department

11 a. m.

1. A Practical Demonstration conducted by General Board member in getting the Point of View of Boys and Girls toward:
   a. The Spiritual Life.
   b. The principles of the Gospel.
   c. Religious meetings, with particular attention to the Sunday School.
   d. What constitutes good teaching.
2. Dismissal of boys and girls.
3. Discussion of Demonstration.
4. Summary of Demonstration by General Board member.
5. Benediction and dismissal from department.

Note: In this class the teacher will be expected to report 100% accounted for either in the attendance or excuse of every pupil enrolled in the class represented.

First Intermediate Department

11 a. m.

1. A Practical Demonstration conducted by General Board member in getting the Point of View of Boys and Girls toward:
   a. The Spiritual Life.
   b. The principles of the Gospel.
   c. Religious meetings, with particular attention to the Sunday School.
   d. What constitutes good teaching.
2. Dismissal of boys and girls.
3. Discussion of Demonstration.
4. Summary of Demonstration by General Board member.
5. Benediction and dismissal from department.

Note: In this class the teacher will be expected to report 100% accounted for either in the attendance or excuse of every pupil enrolled in the class represented.

Primary Department

11 a. m.

1. Song: "Jesus Wants Me for a Sunbeam."

2. Prayer.
3. A Practical Demonstration conducted by General Board member in getting the mind content of Primary children pertaining to moral and religious ideas.
4. Dismissal of children.
5. Discussion of Demonstration.
6. Summary of Demonstration by General Board member.
7. Benediction and dismissal from department.

Note: In this class the teacher will be expected to report 100% accounted for either in the attendance or excuse of every pupil enrolled in the class represented.

Kindergarten Department

11 a. m.

1. A Practical Demonstration conducted by General Board member in getting the Point of View of Kindergarten children toward:
    a. Spiritual Life.
        (1) Prayer.
        (2) Blessing on food.
    b. Principles of Gospel.
        (1) Word of Wisdom.
        (2) Fasting.
        (3) Tithes and offerings
    c. Religious meetings.
        (1) Sunday School.
        (2) Primary.
        (3) Religion Class.
2. Discussion of Demonstration.
3. Singing: "Thanks for the Sabbath Day."
4. Benediction and dismissal from department.

Note: It will be necessary to have a group of Kindergarten children present, the oldest of a class. It is not advisable that an entire Kindergarten class be brought to the convention, only a group of the older children of a class. (See General Instructions—Responsibility.)

Reassembly in Departments

2 to 3:10 p. m.

The subject "Development of Personality" will be treated in all departments excepting the Choristers and Organists. A brief address by member of General Board followed by discussion.

All teachers should come prepared to define the terms.

Topic: "Development of Personality."
a. A realization of the relationship between man and God.
b. Sincerity.
c. Sympathy.
d. Optimism.
e. Courtesy.
f. Self-Mastery.
g. Scholarly attitude.
h. Vitality.
i. Personal appearance.
j. Desire to serve.

Superintendents' Department

2 p. m.—Reassembly in Department

1. Singing.
2. Prayer.
3. Topic: "Development of Personality," by General Board member.

Note: See General Program Reassembly in Departments for outline of subject.

4. Discussion.
5. Summary of discussion by General Board member.
6. Adjourn to general assembly.

Secretaries' Department

2 p. m.—Reassembly in Department

1. Singing.
2. Prayer.
3. Topic: "Development of Personality," by General Board member.

Note: See General Program Reassembly in Departments for outline of subject.

4. Discussion.
5. Summary of discussion by General Board member.
6. Adjourn to general assembly.

Choristers and Organists' Department

2 p. m.—Reassembly in Department

Choristers and Organists will meet together in the afternoon. It is requested that five members each from the First Intermediate, Second Intermediate, Theological and Parents' Classes of a local Sunday School be assigned by definite appointment to meet with this department for the purpose of carrying out the demonstration. This must not be overlooked or neglected. (See General Instructions—Responsibility.)

1. Singing.
2. Prayer.
3. A Practical Demonstration conducted by General Board member, in getting the Point of View of the Boys and Girls toward Music in the Sunday School as it relates to:
    a. The Spiritual Life.
    b. The principles of the Gospel.
    c. Other activities in the conduct of Sunday School work.
    d. What constitutes good organ playing.
    e. What constitutes good song-leadership and singing.
4. Dismissal of boys and girls.
5. Discussion of Demonstration.
6. Summary of Demonstration by General Board member.
7. Adjourn to General Assembly.

Parents' Department

2 p. m.—Reassembly in Department

1. Singing.
2. Prayer.
3. Topic: "Development of Personality," by General Board member.

Note: "See General Program Reassembly in Departments for outline of subject.

4. Discussion.
5. Summary of discussion by General Board member.
6. Adjourn to General Assembly.

Theological Department

2 p. m.—Reassembly in Department

1. Singing.
2. Prayer.
3. Topic: "Development of Personality," by General Board member.

Note: See General Program Reassembly in Departments for outline of subject.

4. Discussion.
5. Summary of discussion by General Board member.
6. Adjourn to General Assembly.

Second Intermediate Department

2 o. m.—Reassembly in Department

1. Singing.
2. Prayer.
3. Topic: "Development of Personality," by General Board member.

Note: See General Program Reassembly in Departments for outline of subject.

4. Discussion.
5. Summary of discussion by General Board member.
6. Adjourn to General Assembly.

First Intermediate Department

2 p. m.—Reassembly in Department

1. Singing.
2. Prayer.
3. Topic: "Development of Personality," by General Board member.

Note: See General Program Reassembly in Departments for outline of subject.

4. Discussion.
5. Summary of discussion by General Board member.
6. Adjourn to General Assembly.

Primary Department

2 p. m.—Reassembly in Department

1. Singing.
2. Prayer.
3. Topic: "Development of Personality," by General Board member.

Note: See General Program Reassembly in Departments for outline of subject.

4. Discussion.
5. Summary of discussion by General Board member.
6. Adjourn to General Assembly.

Kindergarten Department

2 p. m.—Reassembly in Department

1. Singing.
2. Prayer.
3. Topic: "Development of Personality," by General Board member.
    a. Realization of the relationship between man and God.
        (1) Prayerful attitude.
        (2) Reverence.
            (a) Sacred places.
            (b) For those in authority.
    b. Sincerity.
        (1) Practice what you preach.
    c. Sympathy.
        (1) Understand the child.
            (a) Home Life.
            (b) Environment.
            (c) Likes and dislikes.
    d. Optimism.
        (1) Cheerfulness.
    e. Courtesy.
        (1) In the home.
        (2) In the church.
        (3) On the street.
    f. Self-Mastery.
        (1) Self-control.
        (2) Poise.
    g. Scholarly attitude.
        (1) Desire for knowledge.
        (2) Source.
    h. Vitality.
        (1) Health.
        (2) Energy.
        (3) Ambition.
    i. Personal appearance.
        (1) Dress.
        (2) Posture.
    j. Desire to serve.
        (1) Right attitude.
4. Discussion.
5. Summary of Demonstration by General Board member.
6. Adjourn to General Assembly.

General Assembly

3:20 p. m.

1. Congregational singing: "Shine On."
2. Standing roll call by Stakes, the superintendent to report number enrolled, the number present ,the number accounted for, and the schools having an attendance of 100 percent.
3. Topic: "The Winning of Boys and Girls," General Board member.
4. Special music.
5. Remarks.
6. Congregational singing: "Dear to the Heart of the Shepherd."
7. Benediction.

Choristers and Organists' Department

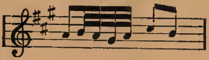
Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

SUGGESTIONS ON THIS MONTH'S ORGAN MUSIC

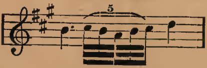
By Edward P. Kimball

The tempo mark "andante grazioso" indicates a slow, graceful tempo, not hurried and not dragged. In order to achieve such a performance it is necessary to put considerable stress upon the strong pulses in the measure, namely, the first and third beats, and play the others more lightly. This will result in a buoyancy and gracefulness, entirely free from "loginess". Special care should be exercised in playing perfectly legato, especially in measures 5 and 11, where the lower note in the upper staff must be taken with the left hand as indicated. It is suggested that the "turns" in the first and third measures be played as follows:

First measure.



Third measure.



If 8 foot stops be employed, the piece might be repeated from the beginning, using soft four-foot stops the second time up to the phrase commencing on the last beat of the eighth measure. Here soft 8 foot stops should be added, and the four foot stop released. This will give good variety, making of this number a charming piece of worship music.

Time-Keeping in Music

One of the most important things in music is "rhythm," the regular recurrence of the strong pulse in the measure. Rhythm lies at the base of all healthy life. Consider for a moment what conditions would be produced in the world if its "rhythm" were to be interrupted. Cast away the "rhythm" of your own life and you are a sick person. While this regularity in nature and life are apparently involuntary when not interfered with, the element of "rhythm" in music is voluntary. Edward MacDowell says, "Rhythm denotes a thought; it is the expression of a purpose. There is will behind it; its vital part is intention, power; it is an act." This being the case it should be profitable to examine it in order to determine how much of its functions and workings we may take hold of and employ. Rhythm or "time-keeping," to employ a definition which is more generally used and understood, involves a knowledge of the relative value of notes, the arithmetical value of notes, compared one to another. The student who would play or sing rhythmically must know what the time signature means. He must know that it is a symbol for the representation of two things, viz., that in each measure there are a certain number of beats (top figure) and that in a given movement a certain kind of note receives one beat (lower figure). If these two things be learned and put into effect, the mechanical part of playing or singing in time will be taken care of, provided a regular beat is maintained. The above will insure to every note its full value of time, and not more than its value. The necessity of strict time-keeping should need no argument, but the frequent disregard for it makes it profitable to consider a few reasons why it should not be disregarded. By means of our splendid modern system of notation it is possible for the composer to transcribe to the printed page exactly what he wants re-created when his music is performed, and the performer has no more right to change the rythmic intent of the composer than he has to alter the punctuation of an author. Time-keeping is the measurement used by the composer in constructing his work, and an observance of its laws is necessary to reproduce it as he sets it down. It is the musician's "yard-stick," his "compass," "graduate." Symmetry and proportion can be realized only by observance of rhythm, either strict or varied, but when a deviation from strict time-keeping is made there should exist a reason for it. Rhythm enters largely in the memorization of any selection. Most people, especially the musically untaught, memorize a melody much more from its rhythm than from the melodic succession of its notes. This may be demonstrated by tapping the notes of some familiar song, "America" for example, upon a table, in correct time, and then by playing its melody notes without regard for their time-value. It will be found that many will recognize the melody in the first way, while very few, if any, will be able to tell what it is in the latter demonstration.

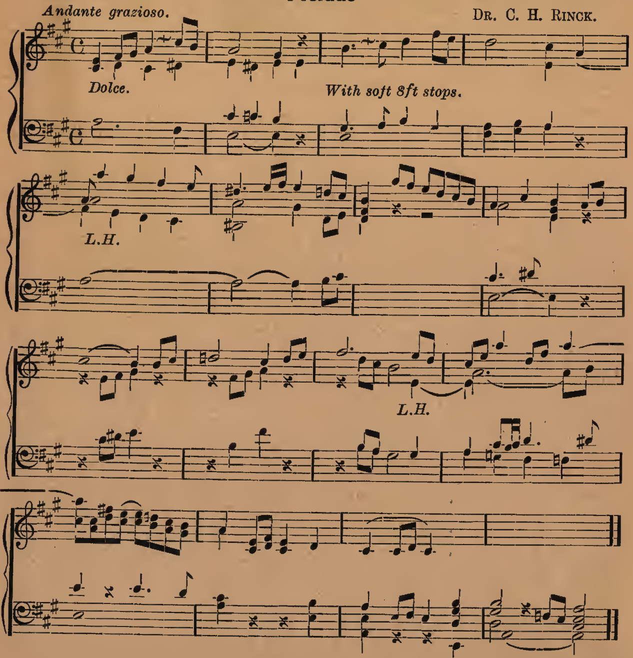
The cause lying at the bottom of illogical tempo variations is "sentimentalism." This brings about many wilful and arbitrary exaggerations of tempo which cannot be justified by common sense, good taste, or the accepted principles of music. Robert Schumann said, on this point: "Play in time. The playing of some people is like the gait of a drunkard. Make not such your models."

Chorister and organist are equally responsible for correct time-keeping in the school. Songs should be both taught and played in time. Expression should have as its foundation technical correctness. "It is difficult to orate if one cannot form a grammatical sentence." A dress is not trimmed until it is cut out and sewed together. Observe the architect, the tailor, the painter, the—but why multiply examples to illustrate the necessity of obeying law?

Song for Uniform Fast Day

Sunday School choristers and organists will please note that for Fast Day there will appear in the "Juvenile Instructor" the opening song to be given in the general assembly for that day. This plan will be carried out during the entire year. The thought is that the text of the opening song should be in keeping with the subject matter to be discussed that day in all the classes.

Prelude



Parents' Department

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart and George N. Child

A STUDY OF THE TEN COMMANDMENTS

By N. T. Porter

WORK FOR JANUARY, 1921

The Sixth Commandment

"Thou Shalt Not Kill."—Exodus 20

Sunday, January 2, 1921

Testimonies.

Sunday, January 9, 1921

Division III

The Humanities

The Five Commandments

"Thou shalt not **kill.**
"Thou shalt not **commit adultery.**
"Thou shalt not **steal."**
"Thou shalt not **bear false witness,"** etc.
"Thou shalt not **covet,"** etc.

Order and Sequence of the Decrees as Between Man and Man

Discussion

He who observes must acclaim the evolving and soul building sequence of the Five Last Injunctions of the Code of Codes.

Note the **First Great Order of Restraint.**

"Thou shalt not kill," a restraint without which human existence itself would be threatened—an injunction without which the end of this life of flesh and blood might creep back to its very beginning—yes, might blot out the beginning itself.

So, in **vital necessity, it stands first.**

It is the obvious corrolary of existence itself.

Again, it stands first as the crudest and most harrowing shock to one's normal **sense** of **being.**

Of all shocks to one's sense of fitness it is without question the most violent and the most brutal. Of all thinking in the field of the rational it strikes at the condition nearest to the unthinkable. Destruction—annihilation beyond recall—is the next precedent to a mental void.

And so, at Sinai, the Great Law-Giver set this piercing and invoking witness of man's crudest sense of relation first—first in the series of that greatest and all inclusive series of restraints as between man and man.

Thou shalt not commit adultery.

Next to the **destruction** of human life itself is its **defilement.** Next to the **wrecking** of the house of life itself, is its **desecration.**

Next to that which removes and blots out is that which sears and defaces. And so in sublime sequence the decree against corruption and defilement follows the decree against destruction or dissolution.

Thou shalt not steal.

It is in this third of the five decrees that the diminishing closure of restraint is disclosed.

Destroy not—defile not—rob not even of its physical possessions.

Note, as suggested, the increasing fineness of the meshes of restraint. The first mesh of the three injunctions excludes killing—the next, defiling—the next, taking one's belongings.

The physical invasion of one by another is first stopped short of destruction—next, it is cut short of defilement or corruption. Next, it is forced back at the point of seizure of things external to and apart from self.

In other words, the right of being passes over to the right to belongings. Not only life is reserved to self and to God, but life undefiled is reserved, and, added upon, the accessories to life are reserved unmolested to self. And so the pillars not only of existence are set, but the foundation of the freedom of existence is laid by that eighth command, "Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbor."

Here it is that the reaches of restraint raises its hand not only to reserve to man his physical gains but also his moral gains.

Not only what man has but what man is, is his to use and his to enjoy.

And so the meshes of protection or restraint are again reduced and the fine gold of the things precious to man are by God reserved to him.

His life intact, his body undefiled; his earthly accessories to life to him reserved; and his attributes of self, his qualities of being to him preserved, in that by man they are to be neither pillaged nor despoiled.

"Thou shalt not covet," etc.

Here the climax. It is here the divine in human relation is reached.

In that sublime Mosaic from Sinai—"Thou shalt not covet," lies embedded that "supreme" and that "all inclusive" of the "Humanities"—"Thou shalt love * * * thy neighbor as thyself."

Questionnaire

1. Show that each of the five great restraining orders marks a new and higher level of man's relation to man.
2. Point out why at Sinai the five commandments were not merged in one as expressed by the Savior and as quoted above.

Sunday, January 16, 1921

"Thou shalt not kill."

General Discussion

Man's life is an endowment in trust. It is an estate held in sovereignity. The sovereignity of Him who gave it.

Each, as to the other, is an heir to his own life held in trust by him as the created; and, against both self and all else, held under the single sovereignty of God as creator.

However mixed and complex life's control in its courses may appear, it is certain that in its beginning and in its end its control is decreed to be both single and divine.

The ceaseless grind of conscious conflict and the despairing crush of circumstances may seemingly reduce the man of flesh and blood to residue of clay, but all proceeds at the instance of providence, and no hand of man shall mark or fix the end.

And man's own death is just as far removed from his own will or instance as is the death of his fellow man.

Suicide is equal, in its breach with this decree, with homicide.

That which stays one's hand against his fellow stays that same hand against himself.

This first of the five great injunctions restrains from every angle the human hand as raised against human life.

The Almighty, through fixed courses set with laws controling existence, has reserved the term of human life unto Himself.

Questionnaire

1. Explain why the free agency of man does not include control over his own life as to fixing the term of that life.
2. Show the utter inconsistency of such a control and the disastrous results that would necessarily follow.
3. What is there in the claim that human life in many instances could be terminated to the relief of the possessor of that life?
4. What after all is the aim and end of human existence?
5. With that in mind is the value of living to be measured in days and years?
6. What as you have observed is the reaction upon the actor who takes with intent a human life?

Sunday, January 23, 1921

"Thou shalt not kill."

Defenses or Immunity in Taking Life.

Discussion

There is no defense or apology for taking human life other than the saving of human life. And in that event the aim is preservation of life and not the destruction of life. Not only the aim, but the apparent result must be the saving of life.

In other words the destruction of life can only be condoned as an incident to the protection or the perpetuation of life.

That is, the act or omission resulting in a taking or destroying of life must have been directed toward the defense or the saving of life.

Or, stated otherwise, no human act, the aim of which is merely to kill and the end of which is specifically to destroy human life can be said to lie without the first great restraining order as between man and man.

The edict "Thou shalt not kill," is unmodified and absolute. All acts classed in the group of major wrongs as between man and man are marked and listed from the side of intent.

No taking of human life with mere intent to take, and, apart from a purpose to save life, can escape the sixth decree. The restraint imposed upon us by the Sinai Injunction, stands unqualified. The sincere and conscious motive to save human life is the one exemption from or defense to the taking of a human life.

Seemingly this is an exception to or a modification of an apparently unreserved or absolute decree, but, actually, both in aim and end, it is a saving of life, or an enforcement of the law itself even to the taking of a life.

The burden upon man is to conserve, save and perpetuate life and if death be wrought it can be defended only as an incident to the carrying of that burden or a discharge of the life saving duty imposed.

To repeat, killing, or the taking of human life, if to be condoned, must be an inseparable incident to the discharge of an imposed or inherent duty to save human life.

Questionnaire

1. Explain why the command "not to kill" comes to us without qualification or without reservations.
2. Can it be said that on the part of an individual there is no such thing as a lawful taking of human life?
3. What is the probable danger in the suggestion that it may be condoned as the unavoidable means to an end—that end being the saving or perpetuating of human life?
4. Why is the act of the state or the human group in what is termed, "lawful executions," excluded from this discussion?
5. Show the individual directness of each of the Ten Commandments.

Sunday, January 30, 1921

"Thou shalt not kill."

Cause or Condition in the Taking of Life.

Discussion

Death of man by the hand of man or at the instance of man is inveighed against regardless of method, manner, or condition.

Death by violence or by stealth-death at once or death by degrees—death at any rate or in any manner if effected or caused by the hand or will of man is death in violation of the sixth command.

The injunction against destruction of human life takes no account of either time or means. It is an injunction against the end—death—the destruction of human life.

He who destroys human life by one fell stroke defies the decree of the creator of life. He who drags or drives a human life to its end over a drawn-out tortuous course of lingering anguish and pain defies not only the sixth command but incites by his souless contempt the avenging justice of an outraged humanity. So let no man be deceived in the thought that the taking of a human life by a tedious and less observable process covers or even mitigates the crime.

Absence of abruptness and startling violence may shade against exposure and punishment by man, but ,there can be no screen against the judgment of an all-searching providence.

Questionnaire

1. What distinction if any, is to be noted in death at the hand of man, singly or jointly, from the side of cause or process by which death is accomplished?

For example: extreme fear, coercion, or duress, starvation, exposure, general neglect, infection, etc., etc.

2. Is there any material distruction between mental violence and physical violence as the chief contributing cause of death?
3. Are there degrees of violation of this command? For example: death accomplished with and without the element of torture. Or, is the element of cruelty a distinct offense?
4. Is the fact that the destroyer of life is one of many a mitigating factor?
5. May conspiracy not factor as intensifying the crime rather than lowering the degree?
6. May not the same apply as to the abruptness of the process?

Theological Department

Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr. and Robert L. Judd

First Year—Ancient Apostles

First Sunday, February 6, 1921

Uniform Fast Day lesson

Text: Why do I believe that Joseph Smith was a Prophet of God?

(Teachers are respectfully requested to make a close study of the outlines on this subject appearing on page 611 this issue).

Second Sunday, February 13, 1921

Lesson 4. A Special Witness

Text: Luke 6, 8; Mark 5, 6; Matt. 10: 5-42.

Aim: (1) One must conscientiously believe the truth before he can convince others of it. (2) Faith is a mighty power over sickness and even death. (3) To the sincere believer in Christ, death has no fear.

1. Special Calling of an apostle.
    a. A special witness.
    b. Meaning of "Apostle."
2. The Twelve Chosen.
    a. Circumstances.
    b. Names.
    c. Peter's place.
3. At Matthew's Feast.
    a. Jairus' plea.
4. The Aflicted Woman.
    a. Her faith.

MADONNA AND CHILD

Bodenhausen

Madonna and Child

(Suggestions for picture study, by J. Leo Fairbanks)

The painter of this picture is a German artist named Bodenhausen. In it we have an expression of the kindly and tender affection that only a mother can bestow. She is young, beautiful, self-possessed and proud of her darling child which she hugs affectionately and reverently. She inclines her head toward her baby and gently presses it against its curly locks.

The baby is alert, active, and rather inclined to push away from its loving parent. Even at this tender age it seems to be quite independent and conscious of the work it has to do.

The Madonna has been a favorite theme for artists for many generations. From intimate representations of the little mother in the home to the parental love of the mother of Jesus there is a great range and diversity of this subject. Every one of us have felt the mother love and those who are parents know the great love, so that the subject makes a universal appeal and receives an almost universal response.

Somehow it reveals the great love of God for his children, and his tender care of all of us.

Aside from revealing the highest and noblest human emotions and sentiments, the subject of the Madonna has helped to keep awake the divine purity of parenthood in the world. Art was thus used to keep pure the old teaching of the Gospel.

What is there in the picture that you like. Dramatize it.

Study it according to the outline for Picture Study in his number of the Juvenile.

DURING THE NIGHT OF THE FIRST CHRISTMAS

Pierrey

During the Night of the First Christmas

(Suggestions for picture study, by J. Leo Fairbanks)

This picture was painted by a French Artist named Louis Maurice Pierrey who belongs to the modern school of painting. The ideals of this group of painters is to represent the historic setting, costumes, types of people, etc., as near to the actual truth as they can while adding aesthetic touches in arrangement etc., to bring out the thought they try to represent. Thus we see in this picture the flat roofed houses of Palestine, the semi-tropical vegetation in the cactus growing in the rear of the stable, the hay loft, the donkey tied outside the stall to give room for the visitors who could find no quarters at the inns, the shepherds dressed in their rough clothing, the sleepy dogs, the moonlight effect, the stars twinkling in the still night, and the mother and babe finding refuge and protection in the manger.

Though one's attention goes immediately to the babe because of its brilliancy, still it is not the only source of light, for the star that guided the stranger to the humble birthplace of the Savior still hovers over the sacred spot, and adds a degree of luminosity. These sources of light, though brilliant, do not dazzle; neither do they cast shadows. There is just a soft hallowed light that glows but does not blind. The whole scene is bathed in a liminosity and blue splendor of the full moon, which casts mysterious shadows that give a solemnity and beauty to the most wonderful Christmas on record.

After examining the small inner circle bounded by the divine family and heavenly star, our attention begins to radiate outward in ever increasing ellipses, first the heads of the visitors, then their clothing, until we have encompassed the whole picture. Then we are tempted to come back into the beautiful scene by retracing the lines back into the composition till we are brought to the subject of special interest.

Note the outer ellipse starting with the cactus, then the shadows of the pillars on the left, then the dogs, then the shepherd's foot, then the row of stones, then the post, then the hay loft, and back to the left side of the picture.

Save this article as a guide to your future study of pictures.

b. Jesus' response to touch of faith.
c. Peter's remark.
d. Made whole.
5. In Jarius' Home.
a. Little daughter dead.
b. The mourners.
c. Jesus offers comfort.
d. The maid restored.
6. The First Missionaries.
a. Their labors.
b. Death of John the Baptist.
c. Their return.
(1) The miracle of five loaves and two fishes.

Application: How can faith best be developed? Give specific duties in life of child.

Note.—The Hem of the Garment.

The Jews regarded the border or hem of their outer robes as of particular importance because of the requirement made of Israel in earlier days that the border be fringed and supplied with a band of blue, as a reminder to them of their obligations as the covenant people. The desire to touch the hem of Christ's robe may have been associated with this thought of sanctity attaching to the hem or border. Talmage's "Jesus the Christ," pages 346 and 347.

Feeding Five Thousand.

Read Talmage's "Jesus the Christ," Pages 333, 334, 335.

Third Sunday, February 20, 1921

Lesson 5. Peter's Faith Tested

Text: Matt. 14; 15-33; John 6.

Aim: A genuine faith in Christ remains firm in spite of the actions of men or the tempest of temptation.

1. Faith.
a. Sincere faith.
(1) Not easily swayed.
b. Jesus eager to instill true faith.
(1) Grieved when people do not possess it.
(a) His retirement for prayer.
2. A Tempestuous Sea.
a. Jesus sees Disciples battling with waves.
b. Jesus walks upon water.
c. Peter's faith.
d. Peter's doubt.
3. The Sermon on the Bread of Life.
a. Why the people sought Jesus.
b. People reject Christ.
c. Jesus appeals to Twelve.
(1) Peter's assurance.
(a) Belief and knowledge.

Note.—Watches of the Night.

The Jews had adopted the Roman order of four watches in the night each lasting three hours. The fourth watch was the last one and extended from three until six a. m.

It was at this time of the night when Jesus walked on the water of the Sea of Galilee to rescue the apostles who had been out in their boat in the storm all night.

Make plain to the pupils the meaning of the passage: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you."

Fourth Sunday, February 27, 1921

Lesson 6. Peter's Testimony

Text: Matt. 15:21-39, 16.

Aim: A testimony of the Gospel is the very foundation of the Church of Christ.

1. At Tyre and Sidon.
a. Reason for this tour.
b. Miraculous manifestations.
(1) The Syro-Phoenecian woman.
(2) The deaf man healed.
(3) Four thousand fed.
2. The Leaven of the Pharisees.
a. Jesus' warning.
b. The Disciples' lack of understanding.
3. At Caesarea Philippi.
a. Jesus' question.
b. The Disciples' answer.
c. Peter's memorable testimony.
(1) "Blessed art thou."
(2) Given the "keys."
d. Jesus fortells death.
e. Peter's blind zeal.
(1) Rebuked.

Application: Determine what a child may do to obtain testimony of the Gospel. Purity of thought, obedience, prayer, service, etc.

Note. This can be made a very interesting and important lesson. Important because of the necessity of everyone knowing for himself that this Gospel is true. The signs and miracles that Peter witnessed were to strengthen his faith—to increase his testimony—not to convert him.

Tyre and Sidon.

Tyre was the wealthiest and most powerful city of Phoenicia built by the Sidonians on the east coast of the Mediterranean Sea. It was the scene of sieges by the armies of the Assyrians, Nebuchadnezzar and Alexander the Great at various times. Part of the city was built on an island which was afterward connected with the mainland. On its site now stands the poor and small village of Sur.

Sidon was located about 23 miles north of Tyre on the Mediterranean Sea. It was the metropolis of Phoenicia. The period of its greatest prosperity was from 1600 to 1200 B. C. During that time it was more or less under the supremacy of Egypt. Christianity early found a home here but later it came under Moslem rule.

A glance at the map will show that these cities are not far from the Sea of Galilee.

Advanced Theological

Text: "A New Witness for God," Vol. III. (Roberts)

First Sunday, February 6, 1921

Uniform Fast Day lesson

Text: Why do I believe that Joseph Smith was a Prophet of God?

(Teachers are respectfully requested to make a close study of the outlines on this subject appearing on page 611 this issue).

Second Sunday, February 13, 1921

Lesson 5. Central and Western New York as a Battle Field

Chapter XXXIV of the text.

I. The battle of Ramah.
  1. Time.
  2. Place.
  3. Character.
  4. Remains found.
    a. By Zarahemla.
    b. By Limhi's posse.

II. The battle of Cumorah.
  1. Time.
  2. Place.
  3. Character.

III. Evidences of battles in New York.
  1. In mounds.
  2. In fortifications.
  3. In remains and relics.

Third Sunday, February 20, 1921

Lesson 6. Nephite Customs and Incidents Among Christian Races

Chapter XXXIV, page 74.

I. Blood drinking.
  1. Book of Mormon account.
  2. Native customs.

II. Human sacrifices.
  1. Book of Mormon account.
  2. Native customs.

III. Burying the hatchet.
  1. Book of Mormon account.
  2. Native customs.

IV. Hagoth the ship builder.
  1. Book of Mormon account.
  2. Native traditions.

V. Race unity.

Note: give the views of Brinton and others.

VI. The Book of Mormon and American stories.
  1. Could Joseph Smith have copied stories.
  2. Were stories copied from Book of Mormon?

VII.. Value of evidence supplied by American antiquities.

Fourth Sunday, February 29, 1921

Lesson 10. The Place of Joseph in Israel

Chapter XXXV.

I. Bible promises to him and his seed.

II. Book of Mormon attitude.
  1. Lehi of Manasseh.
  2. Ishmael of Ephraim.
  3. Book of Mormon promises.

III. Prophecies of Isaiah on coming forth of Book of Mormon.

IV. Messiah's prophecy on "other sheep."

Second Intermediate Department

Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks, T. Albert Hooper and Alfred C. Rees

First Year—Church History

LESSONS FOR FEBRUARY

First Sunday, February 6, 1921

Uniform Fast Day lesson

Text: Why do I believe that Joseph Smith was a Prophet of God?

(Teachers are respectfully requested to make a close study of the outlines on this subject appearing on page 611 this issue).

Second Sunday, February 13, 1921

Lesson 5

Pupils' Text: "A Young Folks' History of the Church," Chapter 5.

Teacher's References: "One Hundred Years of Mormonism," page 85; Talmage's "Articles of Faith," Lectures 14 and 15, and Roberts' "New Witness for God," Volume 2.

In this lesson the boys and girls should be given some knowledge of what the Book of Mormon is.

The boys and girls are all interested in the American Indians—their lives and manners; also their traditions and the discovery of ancient ruins built by their forefathers. Why did Columbus call the natives of America Indians? North and South America were not known to the people of the world until Columbus discovered America. The Indians, or Lamanites, had lived their own simple lives, not known by the people of Europe until they came to America in the 15th century.

Every people have had some means of leaving their history. From the Egyptians we have the "Book of the Dead;" from the Ancient Chinese, the writings of Confucius; the people who live in India have the records of the beliefs of their forefathers, who lived four thousand years ago. So with the forefathers of the American Indians, the Nephites and Lamanites, who engraved their history on metallic plates. Manuscripts were written by the ancients on papyrus, a paper made of the reed, which grows so abundantly in the valley of the Nile river in Egypt. Ancient writings were made on copper and gold plates. This was true among the Romans and Greeks, and particularly true among the American Indians. Scholars of American history have discovered that the forefathers of the Indians, the Ancient Mexicans and Peruvians, or Incas, often left their records written on plates.

The Book of Mormon tells us the forefathers of the American Indians were Jews, who, under the direction of the Prophet Lehi, left Jerusalem 600 B. C. Lehi and his family embarked from the Persian Gulf and were led by Divine guidance to the western coast of South America, where they landed and began to build homes, till the soil, and greatly multiplied. They were acquainted with the Egyptian and Hebrew languages, as both of these languages were spoken in Jerusalem, from whence they came. Their prophets were commanded of the Lord to keep records, which were engraven in Egyptian characters upon golden plates, and were handed down from generation to generation. They had many righteous prophets among them. After Christ's appearance in Palestine, and His ascension, He visited the Nephites and established His Church among them as He did in Palestine. One of the prophets, named Mormon, who lived 400 years after Christ, made an abridgment from narratives composed by successive historians, with the exception of the first 157 pages of the Book of Mormon, and the writings of his father Mormon, and his son, Moroni. Also an abridgment of the Book of Ether, which is a history of the Jaredite race. Mormon gave the plates to his son Moroni, who made a brief account of his own time, and then hid the records in the hill known to that people as Cumorah, where the last great battles were fought, which ended in the destruction of the Nephite race. The same Moroni appeared to the Prophet Joseph Smith, making known to him where these plates were concealed.

The following is quoted from the "Articles of Faith" (Talmage) . Dr. Edward Channing, of the Harvard University says: "The origin of the American Indian is shrouded in mystery. That he is a descendant of some of the Jewish tribes there can be no doubt."

"Confirmatory evidence that the Aboriginal Americans sprang from the people of the Eastern hemisphere is found in the similarity of record and tradition of the two continents regarding the creation, deluge and other great events of history."—Articles of Faith.

"The Mexicans recognize a Deity in Quetzalcoatl, the traditional account of whose life and death is closely akin to our history of Christ, so that," says President John Taylor "we can come to no other conclusion than that Quetzalcoatl and Christ are the same thing." Articles of Faith.

In North and South America many interesting ruins have been found. Some writers have called Central America Ancient Egypt. Further south we find the Inca civilization of Peru. Remains of palaces and temples are found in the depths of the forest and the remote parts of the mountains. Great terraces bear large perpendicular walls, and above the walls are large arches. This people were skillful in working in bronze, lead, copper, tin, gold and silver. Many beautiful carved statues have been found.

In this lesson the teacher should not only give the pupils some knowledge of what the Book of Mormon is, but to instil within them a love and appreciation for these sacred records, and the divinity and authenticity of them. Have read in the class the words of Moroni 10:4, 5: "And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."

Third Sunday, February 20, 1921

Lesson 6. Church History

Pupil's Text: "A Young Folks' History of the Church, chapter 6.

Teacher's References: "One Hundred Years of Mormonism," pages 73 to 85. Read II Nephi 27:12 and 11:3. Point out the acquaintance the three witnesses had with the Prophet Joseph, and the character of the three men. Explain the circumstances under which the vision was given. Read in the class the account of the vision found in the "History of the Church," Volume I, or "One Hundred Years of Mormonism," pages 74 and 75. Have read in the class slowly and clearly the Testimony of the Three Witnesses from the Book of Mormon.

Show the credibility of their testimony; that they were not deceived, and never denied their testimony.

Show the picture of the witnesses, page 28 in the text-book.

Look up the sketch of the lives of Oliver Cowdery, Martin Harris and David Whitmer in the L. D. S. Biographical Encyclopedia.

Oliver Cowdery gave his testimony to a gathering of the Saints at Kanesville, Iowa, October 21, 1848. The meeting was presided over by Orson Hyde. Oliver Cowdery stood up in the meeting and said:

"Friends and brethren, my name is Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. Not because I was better than the rest of mankind, was I called; but, to fulfill the purposes of God, He called me to a high and holy calling. I wrote with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or as it is called by that book, Holy Interpreters. I beheld with my eyes, and handled with my hands the golden plates from which it was transcribed. I also saw with my eyes and handled with my hands the Holy Interpreters. That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the prophet. It contains the everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the everlasting Gospel to preach to every nation, kindred, tongue and people."

Dying testimony of David Whitmer: "On Sunday evening at 5:30, January 22, 1888, Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said: "Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony." The doctor answered, "Yes, you are in your right mind, for I have just had a conversation with you." He then addressed himself to those around his bedside in these words: "Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my deathbed. All be faithful in Christ, and your reward will be according to your work. God bless you all. My trust is in Christ forever, world without ends." Amen."

Elder Eward Stevenson gives the following account of Martin Harris:

"While I was living in Michigan, in 1833, near the town of Pontiac, Oakland county, Martin Harris came there, and in a meeting, where I was present, bore testimony of the appearance of an angel exhibiting the golden plates and commanding him to bear a testimony of these things to all people whenever opportunity was afforded him to do so, and I can say that his testimony had great effect in that vicinity."

On one occasion several of Martin Harris' acquaintances made an effort to get him intoxicated by treating him to some wine. When they thought he was in a good mood to talk, they put the following questions very carefully to him: "Well, now, Martin, we want you to be frank and candid with us in regard to this story of yours, seeing an angel and the golden plates of the Book of Mormon that is so much talked about. We have always taken you to be an honest, good farmer and neighbor of ours, but could not believe that you ever did see an angel. Now, Martin, did you really believe that you did see an angel when you were awake?" "No," said Martin, "I do not believe it, gentlemen. My belief is swallowed up in knowledge; for I want to say to you that as the Lord lives I do know that I stood with the Prophet Joseph Smith in the presence of an angel, and it was in the brightness of day."

No matter how much knowledge a person may have, if he does not live the Gospel the Spirit of God will not remain with him. These three witnesses could not and did not deny what they had heard and seen, yet at one period of their lives they did not live the Gospel sufficiently to retain membership in the Church but they never denied their testimony as witnesses in the Book of Mormon.

Fourth Sunday, February 27, 1921

Lesson 7. Church History

Pupils' Text: "A Young Folks' History of the Church," chapter 7.

Teachers' References: "History of the Church," Vol. I, Chapter 5; "One Hundred Years of Mormonism," pages 104 to 107, "Articles of Faith," Lecture 4; and "Doctrine and Covenants," Section 13.

Divine Authority

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5:4.

To officiate in the offices of the government, or State, to administer the laws and ordinances thereof, a man must be duly appointed by those having authority. To administer in the ordinances of the Gospel of Jesus Christ, to act in His name, man must be called if God "as was Aaron."

In this lesson the teacher should emphasize the necessity of divine authority.

The Father and the Son had appeared to the Prophet Joseph Smith and angels had visited him but before he could minister in the ordinances of the Gospel he must receive authority.

Discuss why it was necessary for this power and authority to be restored by heavenly messengers.

Explain the circumstances under which the Aaronic Priesthood was restored.

Have the pupils give their reasons for John the Baptist being chosen by the Lord to restore the Aaronic Priesthood.

Have read in the class the words of the ordination (Doc. and Cov. Section 13.)

Discuss the powers of the Aaronic Priesthood, and the offices and duties thereof.

Look up origin of name (Ex. 4:14-16; Heb. 5:4). Read Doc. and Cov., Section 80.

The Aaronic Priesthood has not the power of the laying on of hands for the reception of the Holy Ghost but the heavenly messenger promised that this should be conferred later upon Joseph and Oliver.

The Melchizedek Priesthood Restored

The Melchizedek Priesthood was restored to the earth in this dispensation by Peter, James and John, in the year 1829 on the Susquehanna River. These apostles to whom Christ conferred the power of Presidency before His ascension, restored again to the earth the Holy Priesthood after the order of Melchizedek. See Doc. and Cov. 128:20.

Why named. See Doc. and Cov. 107:1-5 and Heb. 7:1-7.

Discuss the powers, offices and duties of the Higher Priesthood. Read Doc. and Cov., Section 107.

In the Second Intermediate department there are boys who have been honored with the Aaronic Priesthood. They should be impressed with the sacredness and responsibility and honor which has come to them. What kind of young men should they be?

Third Year—What it means to be a Mormon

LESSONS FOR FEBRUARY

Text: "What it Means to be a Mormon," by Adam Bennion.

Lesson Suggestions by T. Albert Hooper.

First Sunday, February 6, 1921

Uniform Fast Day lesson

Text: Why do I believe that Joseph Smith was a Prophet of God?

(Teachers are respectfully requested to make a close study of the outlines on this subject appearing on page 611 this issue).

Second Sunday, February 13, 1921

Lesson 5. Christ's Church

Text, Chapter 5: "What it Means to be a Mormon."

Have the class repeat our sixth article of Faith.

Urge members of the class to read the following passages in connection with the preparation of this lesson.

Corinthians, chap. 12, entire chapter.

Ephesians, 4:8-16.

Doctrine and Covenants, section 107 entire section.

Book of Mormon, I Nephi 12:6-7.

Book of Mormon, Moroni 3:1-4.

The sixth question at the end of the chapter in the text book should be assigned to the entire class in the preview.

Third Sunday, February 20, 1921

Note: In the preparation of the next two lessons the teacher will be helped by reading "The Great Apostasy," by Elder James E. Talmage.

Lesson 6. The Apostasy

Text: What it Means to be a Mormon," chap. 6.

Assign to the class the various passages of Scripture referring to the apostasy. See Isaiah 24:1-6, Jer 2:13, Jer. 16:19-21, Second Thess. 2:3-4, Second Timothy 4:3 and 4, Amos 8:11 and 12, Rev. 134-8.

Note: A copy of the Bible Ready Reference will prove invaluable to the teacher in preparing these lessons.

1. Are there any churches other than ours that have the same officers as Christ put in His Church while He was upon the earth? Discuss the point.
2. What practices developed among the officers of the Church after the time of Christ which lead you to the conclusion that there was an apostasy?
3. What teachings were changed in the early centuries after the death of the Savior?

Fourth Sunday, February 27, 1921

Lesson 7. The Apostasy, (continued)

Text "What it Means to be a Mormon," chap. 7.

Study carefully the review questions at the end of the text. In addition to the questions there we might study the following:

Would it be fair to say that all the people living in the middle ages were corrupt?

We have seen that the people generally failed to observe the principles of the Gospel as taught by Christ. Upon whom should the blame for this condition be placed?

In working out the last review suggestion at the end of the lesson, encourage the pupils to make a statement of their reasons. The teacher should write them down, preferably on a blackboard.

First Intermediate Department

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

First Year—Book of Mormon

LESSONS FOR FEBRUARY

The Story of the Nephite People

(Outlines by William A. Morton)

First Sunday, February 6, 1921

Uniform Fast Day lesson

Text: Why do I believe that Joseph Smith was a Prophet of God?

(Teachers are respectfully requested to make a close study of the outlines on this subject appearing on page 611 this issue).

Second Sunday, February 13, 1921

Lesson 4. How Nephi Obtained the Brass Plates

Text: 1 Nephi 3:10-31; 4.

I. Laman tries to get the plates, but fails.
    1. Sons of Lehi on the outskirts of Jerusalem.
    2. The casting of lots. Lot falls on Laman.
    3. Laman fails in his effort to obtain the plates.

II. Nephi's unshaken faith.
    1. Laman's report.
    2. Three of the brothers become discouraged and decide to return to their father.
    3. Nephi's declaration.
    4. His proposition accepted.

III. The second attempt results in failure.
    1. The sons of Lehi collect their father's riches.
    2. They offer Laban the riches in exchange for the plates.
    3. Their offer is rejected.
    4. Laban tries to take the lives of the sons of Lehi.
    5. The young men abandon their riches in order to save their lives.
    6. Laban secures the treasure.

IV. Sam and Nephi beaten.
    1. Laman and Lemuel become angry.
    2. They proceed to beat Sam and Nephi.
    3. They are reproved by an angel.
    4. Promise made by the angel.

V. Unbelief of Laman and Lemuel.
    1. Laman and Lemuel doubt the angel's promise.
    2. Arguments they used.
    3. Nephi's reasoning.

VI. Promise of the angel fulfilled.
    1. The brothers return to the city.
    2. Nephi, led by the Spirit of the Lord, undertakes the work alone.

3. Nephi finds Laban lying in a drunken stupor.
4. Nephi disguised as Laban, secures the records.
5. Nephi's promise to Zoram.
6. Zoram's promise.

VII. Return of the sons of Lehi.

1. The sons of Lehi return to their father and mother.
2. Sarah's rejoicing and testimony.
3. Lehi offers sacrifices and burnt offerings.
4. Contents of the brass plates.
5. Lehi a descendant of Joseph, who was sold by his brothers.

Third Sunday, February 20, 1291

Lesson 5. What Nephi Saw on the Mountain

Text: 1 Nephi 7; 16:7; 10:1-11; 11.

I. Lehi's dream.

1. The Lord commands Lehi to send his sons back to Jerusalem.
2. Object of the trip.

II. The sons of Lehi in the home of Ishmael.

1. The sons of Lehi explain to Ishmael and his family the object of their visit.
2. The Lord softens the hearts of Ishmael and his household.
3. Ishmael and his family decide to leave Jerusalem and to cast their lot with Lehi and his family.

III. Rebellion in the wilderness.

1. Rebellious spirit exhibited by members of the company.
2. Nephi reminds his brothers of the great things which the Lord has done for them; he tells them about the condition of the people of Jerusalem, what the Lord has decreed concerning the city and its inhabitants, and pleads with Laman and Lemuel not to return.
3. Laman and Lemuel bind Nephi with cords.

IV. How Nephi's prayer was answered.

1. Nephi exhibits great faith and courage.
2. He prays to the Lord for deliverance.
3. His prayer is answered.

V. Nephi forgives his brothers.

1. Laman and Lemuel attempt to seize Nephi.
2. They are prevented by other members of the company, who plead with them in Nephi's behalf.
3. Laman and Lemuel become ashamed of their conduct.
4. They kneel before Nephi and beg his forgiveness.
5. Nephi freely forgives his brothers.

6. The journey resumed.
8. Lehi offers sacrifices and burnt offerings.
9. Marriage of the sons of Lehi.

VI. Lehi teaches his people concerning the coming of Christ.

1. Lehi tells his people that in 600 years from the time he and his family left Jerusalem the Son of God would come to redeem the world.
2. He also tells of the prophet that would go before the Lord and prepare His way.
3. He foretells the baptism of Christ, the preaching of the gospel among the Jews, and the crucifixion of the Savior.

VII. What Nephi saw on the mountain.

1. Nephi's great desire to see the things that his father saw.
2. Nephi carried away by the Spirit of the Lord to a high mountain.
3. Nephi's description of the Spirit of the Lord.
4. Nephi visited by an angel.
5. Nephi is shown in vision: the Virgin Mary, the child Jesus, John the Baptist, the baptism of the Savior and the descent of the Holy Ghost; the Lord and His Twelve Apostles, the Lord healing the sick and casting out evil spirits, the crucifixion of Christ, and the persecution of the Apostles.
6. What the angel said concerning the nation that would fight against the Twelve Apostles of the Lord.

Fourth Sunday, February 27, 1921

Lesson 6. Happenings on the Way to the Promised Land

Text: 1 Nephi 16-18; 2 Nephi 4:12.

I. The Liahona.

1. The Lord provides a guide for Lehi and his people.
2. Describe the Liahona.
3. The instrument worked only according to the faith and diligence of the people.
4. What we may learn from the Liahona.

II. What happened on a hunting trip.

1. Nephi breaks his bow.
2. Great murmuring among the colonists.
3. They were reproved by the Lord.
4. Nephi provides the company with food.

III. In the land Bountiful.

1. Location of Bountiful.
2. Why so named.

IV. Nephi commanded to build a ship.

1. The Lord talks with Nephi on a mountain.

2. He commands Nephi to build a ship and gives him instructions concerning the building of the vessel.
3. Laman and Lemuel mock Nephi.
4. He reproves them for their unbelief.
5. The attempt to take his life.
6. The Lord confounds Laman and Lemuel.
7. Nephi's brothers assist in the building of the ship.

V. Storm on the ocean.
1. Nephi reproves members of the company because of their unseeming conduct.
2. Laman and Lemuel bind Nephi.
3. A terrible storm; lives of the company threatened.
4. Laman and Lemuel humbled and brought to repentance.
5. Nephi's bands loosed. Nephi prays to the Lord, the storm ceases and the vessel proceeds on its way to the promised land.

VI. Arrival in the land of promise.
1. The promise of the Lord fulfilled —Lehi and his followers arrive in the promised land.
2. Place of landing.
3. What the colonist found on the land.
4. Death and burial of Lehi.

Third Year—Life of Christ

First Sunday, February 6, 1921

Uniform Fast Day lesson

Text: Why do I believe that Joseph Smith was a Prophet of God?

(Teachers are respectfully requested to make a close study of the outlines on this subject appearing on page 611 this issue).

Second Sunday, February 13, 1921

Lesson 4. For this lesson take Chapters 8 and 9 "A Life of Christ for the Young" (Weed).

Third Sunday, February 20, 1921

Lesson 5.—Chapters 10 and 11 "A Life of Christ for the Young" (Weed).

Fourth Sunday, February 27, 1921

Lesson 6. Chapters 12 and 13 "A Life of Christ for the Young" (Weed).

Primary Department

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook.

LESSONS FOR FEBRUARY

First Sunday, February 6, 1921

"The Uniform Lesson" for this Fast Day, given in detail in the Superintendent's Department, is "Why do I believe that Joseph Smith was called of God?" Your children were given a story in the Kindergarten class on "Joseph Smith's First Vision." We suggest you review that somewhat along these lines: Last September your Kindergarten teacher told you a story of a little boy only fourteen years old, who loved the Lord, obeyed his parents, went to meetings and read the Bible. He wanted to become a member of God's church, but he didn't know which one was the true church. One day he read in the Bible, "If any of you lack wisdom, let him ask of God who giveth to all men liberally." The Bible being the word of God to His children, the boy believed these words and went into the woods to pray to our Heavenly Father and ask him which was His church. Who was that little boy? What happened when he prayed in the woods? Why do you believe that Joseph Smith was called of God? (Because God appeared to him.) What other reason have you for believing that Joseph was called of God? (Because my parents have told me so, etc.) Other questions will suggest themselves to your minds which will lead the children to tell why they thus believe, which ought to lead others of your class to enquire of their parents about this important matter. What makes you love Joseph Smith? Probably the song, "Joseph Smith's First Prayer" will have been sung in general assembly, which might make a good connecting thought for your review and questions.

Try to impress upon their minds a firm belief that Joseph Smith was called of God and thus became a prophet.

Following this fast day thought, take up the usual review of last Sunday's lesson—"A Most Wonderful City"—and follow with Lesson 5, "Why the Rainbow is in the Sky."

Text: Genesis 6. 7, 8, 9:1-17; Moses 8: 15-30.

Reference: Our "Stories from the Old Testament."

Second Sunday, February 13, 1921

Lesson 6. How God Accomplished His Purpose

Text: Genesis 11:1-9.

Reference: Our "Stories from the Old Testament."

Third Sunday, February 20, 1921

Lesson 7. What a Righteous Man's Prayers Accomplished

Text: Book of Mormon, Ether 1, 2, 3; 6:1-13.

Reference: Our "Stories."

Fourth Sunday, February 27, 1921

Lesson 8. A Father's Sacrifice

Text: Gen. 12:1-10; 18:1-16; 22. Pearl of Great Price, Abraham 1, 2.

Reference: Our "Stories from the Old Testament."

The Uniform Lesson for next Sunday will be "Why do I believe the 'Book of Mormon' to be Divinely Inspired?" You children were given a story about the coming forth of that book, last September, hence should know something about it. Briefly refresh their memories and ask them to talk with their parents and others so they can tell you next Sunday why they believe that God sent the book to us.

Individual Differences in Children

As a teacher glances over her class she can not fail to notice how widely the children differ in appearance, but does she always realize that they differ just as widely in their inner development—in their mental and spiritual capabilities? These powers vary according to their native tendencies and to their social inheritance. Some are naturally responsive to any spiritual stimulus and have a keen appreciative sense of reverence, while these tendencies have to be cultivated in others.

Some children have a keen intuitive sense of moral judgment which others sorely lack. Fortunately many of this latter type have homes and other social conditions which arouse the proper helpful development; but others are not so blessed, and they are the children who most need the Sunday School.

The children who have these spiritual, reverential, and moral tendencies accompanied by intelligence become the natural leaders of the class without any effort; and this very activity they manifest increases their powers and develops self-expression. They can take care of themselves in the class, while the others will remain absolutely passive or will tax the teacher's powers of discipline to the limit. The larger the class the more definitely marked are these lines.

The group system seems to be the natural remedy for this condition, giving the teacher her best chance for individual work. In a group of ten or twelve, timidity and self-consciousness disappear and the children feel at home. As the teacher becomes better acquainted with her pupils she learns their spiritual and moral needs and she will unconsciously adapt the lessons to their requirements.

Every lesson must make a personal appeal to the pupil before it will have any permanent impression on his character or lead him to make any application of it in his life. It should help him in forming his daily habits and in making moral decisions. If the work is given in a general way without any regard to individual differences of the children it is only chance if some of the seed thus scattered takes root.

The teacher can get the children to express their moral attitude on the aim of the lesson.

If they take a correct view of it she may commend it; or if their view is incorrect she may correct it (or better still, lead them to do so). If it be indefinite she may develop it or strengthen it. We often take it for granted that the child's moral interpretation is the same as ours; very often it is not. Children do not look at things with the same point of view as the adult does; and they gain development of character only by adjusting or modifying their ideas as the impressions come to them, or as experience teaches them. It is seldom that we can force our ideas upon others. We may impress them, however, by telling them of our experience or of that of others.

For illustration, take the story of David and Saul, with its wonderful lesson of forgiveness and of respect for the Lord's anointed. Question the children to see if they appreciate the greatness, the magnificent moral strength shown by David when he left Saul unharmed in the cave, knowing that Saul would have been eager for the same opportunity to kill David had circumstances been reversed. In fact, he knew that Saul was hunting him then for that purpose and that his life was constantly in danger. Do the children feel that David did the right thing, or do they feel that he was foolish, weak, or "easy?"

Lead them to feel the strength of the higher ideal. There may be some boy in the class who is not inclined to play fairly, he admires shrewdness more than fairness, and will always take advantage of others in any situation. He might be made to sense a higher attitude. Then it might be that respect for authority is more keenly needed in this especial class. The teacher will feel this need and adapt her lesson accordingly if she knows her pupils individually. Moral needs may differ according to localities. The teacher who knows the social environment can do much to improve it.

—Florence S. Horne

Kindergarten Department

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson

First Year

LESSONS FOR FEBRUARY, 1921

First Sunday, February 6, 1921

Fast Day lesson

Subject: "Why I Believe that Joseph Smith was a Prophet of God."

Story. Many, many years ago, Heavenly Father said that He would choose some people, men, women and children. And He wanted these people to be good and kind, and loving to one another. He also wanted them to build churches and temples. But Heavenly Father wanted a leader, for those people, so He had to wait until He could find one. For you know He wanted some one who would show to His people, what He wanted His people to be.

Well, one day Heavenly Father heard a little boy out in the woods praying. Heavenly Father listened. And He heard the little boy ask Him, what church he should join? And Heavenly Father looked at the little boy kneeling there in the woods. And He thought, why there is the little boy I want for My leader for My chosen people.

So He said to the little boy, "Joseph," for that was his name. "Don't you join any church. You just wait, I want you to help me lead and guide My chosen people."

Sure enough, Joseph obeyed and he became the first leader of our Church. Heavenly Father told Joseph that he was to select men and women for teachers in His Church. He said these people would be the ones who would live up to His teaching, and obey His laws and keep His commandments. These teachers would then be able to help little boys and girls to do what was right, so that is why we have teachers in our Sunday School.

Songs: "Jesus Once was a Little Child," sung by children.

"Oh How Lovely was the Morning," sung by teacher.

"In Our Lovely Deseret," sung by both.

Second Sunday, February 13, 1921

Lesson 4. Valentine's Day

Taken from the First Year's Outline, in, "Sunday Morning in the Kindergarten."

Aim: Strive to brighten other lives brings joy and satisfaction.

Third Sunday, February 20, 1921

Lesson 5. First Year Outlines. King David and the Lame Prince

Text: I Samuel 20:14-17; II Samuel 4:4, chap. 9.

Aim: By doing deeds of kindness we bring happiness to others.

Fourth Sunday, February 27, 1921

Lesson 6. Kindness to Our Animal Friends

Aim: Kindness to our animal friends should be a pleasure as well as a duty.

Suggestions: In presenting any of these stories bring it down to the child's life and try to get some examples from either the child's life or from yours, to illustrate and bring out both aim and application.

Ina G. Johnson.

"I would not have a cloud arise,
  I would not have a shadow stray,
Upon the brightness of thy skies,
  Across the sunshine on thy way.
May dear hands scatter flowers for thee,
  May God thy every effort bless,
And each returning season be
  A stepping-stone to happiness."

Children's Section

Elf and Fairy Folk

By Ruth Moench Bell

III

THE ELF WITH THE PIGEON-TOED EYES

"It is my song," said Dorothy Elinor. "I will not let you sing it."

"Please, tister!" Mabel coaxed. She always said *tister* instead of *sister*. It sounded so sweet and that usually Dorothy Elinor would squeeze and kiss her and give her anything she asked for. This time she merely shook her head and said, "No, it's mine! It's mine! It's mine!"

Nurse Blanchette said she couldn't see why little sisters always quarreled about their songs.

Neither could Dorothy Elinor see why. She only knew that she couldn't allow Mabel to sing that song. She had learned it at school and ever so many children sang it. Yet she said, "It's mine," when Mabel wanted to sing it.

She strolled down to the Elf tree, trying to sing the song. But somehow it did not make her the least bit happy when she sang it alone.

Dorothy Elinor sat down on the dry, dead leaves. The air was warm and still. Bees were buzzing drowsily. The old Elf tree was as quiet as could be. Clouds were floating dreamily over the sky.

She was startled by a squeaky voice just behind her. It was small and seemed ever so far away.

"Oh, perhaps I am to have another adventure," she thought to herself. She turned around and sure enough the adventure had already begun.

On a dry branch sat the most comical little green Elf. He was hugging something right tight in his arms. His eyes were very close together. They looked pigeon-toed because they turned in so much. When he talked it sounded like a tiny pup barking.

"You can't have them! They're mine! They're mine!" he barked.

"To whom is he talking?" Dorothy wondered. She turned a little more. And there, sitting on his hind legs, with his bushy tail curled up, chattering and scolding as hard as he could, was a little brown chipmunk.

He seemed to be saying, "Give one to me! Give one to me!"

"They're mine! They're mine! They're mine!" the Elf replied. And he hugged his nuts still closer.

He paid no attention to Dorothy Elinor. He seemed to have just one idea and that was to hold on to his nuts. He was a cute little fellow except that his eyes were pigeon-toed. And he didn't seem happy.

But the little Chipmunk was so dear that Dorothy Elinor wanted to squeeze him.

"Never mind about the nuts," she said to him. "I'll get you one of those hard, winter apples. They are still on the tree. See how pretty and red they are. The old tree just loves to have us pick them."

To Dorothy Elinor's surprise the old tree spoke right up in a deep gruff voice and said, "Leave them alone! They're mine! They're mine! They're mine!'

She had no idea a tree could talk. She was still more surprised when it began folding its branches up exactly like an umbrella, except that the branches went up instead of down.

"Why, I never heard of such a thing," said Dorothy Elinor. "I thought you liked to give us your apples."

But all the old tree would say was, "They're mine! They're mine! They're mine!"

It looked so odd with all its branches up close against the trunk. And it wasn't nearly as beautiful.

"I don't care for apples anyhow," the little Chipmunk said. "But I do like nuts."

Dorothy Elinor felt so sorry for the Chipmunk. He did seem so hungry for one of those nuts. But the little Green Elf hugged them close to him and wouldn't give up one.

"Oh, would you like to see our Bee Kennels?" She thought she would please the little Chipmunk that way. Mabel always called them Bee Kennels instead of hives. And the family thought it so funny they all began calling them Bee Kennels.

"The man is taking out the honey now," said Dorothy. "Aren't the bees kind to gather the good honey for us to eat?"

They walked down towards the hives. The clover was up so high and smelled so sweet. As they drew nearer to the hives Dorothy could see that something was wrong.

The bees were making a frightful clamor. The bee man was having a desperate time. He had taken out one piece of honey and the bees were buzzing around it as thick as could be. They seemed to be saying, "It's mine! It's mine! It's mine!"

"Keep away!" shouted the bee man. "Run back to the house. They're mad as hornets."

Dorothy Elinor walked back toward the house. "What a queer world it is today," she thought. "I wonder what can be the matter with everything."

They passed the chicken coop. "Oh, let's gather the eggs," Dorothy proposed.

The Chipmunk seemed delighted and followed Dorothy Elinor as if she were a new friend. The little green Elf followed too but he looked so selfish and unhappy.

"Oh, I wonder if he is the Elf of Selfishness," thought she. "He certainly acts like it. He'd be lots happier if he'd give his nuts to the little Chipmunk."

When they reached the chicken coop the hens were all cackling and making such a commotion. They were so proud of their new-laid eggs.

"Come on in, little Chipmunk," said Dorothy Elinor.

"My name's Charlie," he said, "Charlie Chipmunk."

"I have an uncle Charlie," said Dorothy.

"Everyone has," Charlie Chipmunk laughed. "That's why I'm named Charlie. Then I can be somebody's Uncle Charlie some day."

"I'll let you help me gather the eggs, Charlie," said Dorothy Elinor. "The hens are so pleased to have us gather them. Why what is the matter of them?"

The old hens were behaving so strangely! As soon as they caught sight of the little Green Elf they bushed their feathers all about them and looked very unfriendly. They made such an ugly noise, too.

"Quit! Quit! Quit!" each hen seemed to say, "They're mine! They're mine! They're mine!"

They didn't look half so kind as they did when they said, "Cut-cut-cut-ca-dock it"—which is chicken for "Take it! take it! take it! I laid it!"

Dorothy Elinor and Charlie Chipmunk got out of there just as fast as they could. The little Green Elf followed along. And Dorothy wished he wouldn't for he simply spoiled everything.

There were several of Dorothy Elinor's friends up on her lawn when she got there.

"Let's play bird," somebody proposed. Dorothy Elinor found the finest nest of all. It was in a pear tree. She could cuddle up in it beautifully.

The others had a lovely time flying about. But Dorothy was afraid somebody else might get her nest, so she wouldn't leave it at all. She played she was setting. But bird's don't set in October.

Marjory Latham was a canary on account of her yellow hair. And then she was thankful again that her hair was not really candy. She unbraided it and let it fall over her shoulders. It made her look very much like a canary. And she'd chirp, "Kiss her! Kiss her! Kiss her!" She once heard an elocutionist imitate a canary that way.

Mabel was a robin because she had on a dress that had red flannel down the front. So she really looked like a robin red breast.

Georgie Riley was a bold, bad hawk. He would swoop down and play he was devouring the little canary and robin.

Dorothy Elinor looked very lonely up in her nest—even if it was a beautiful nest. Paul Harmon was supposed to be the papa bird and bring her choice worms.

But Paul preferred to be an eagle and flap his wings and screech. Once he swooped down and picked up Mabel with his huge talons. He was going to fly off with her to his nest in the top of the mountains.

Mabel didn't like to be carried off by a great eagle so she kicked his shins lustily—he was glad to drop her. So he played he dropped her into the sea and let her flutter to shore.

And all this time Dorothy Elinor was sitting on her nest so as not to lose it. She looked lonely like the Elf of Selfishness hugging his nuts.

By and by the children wandered off to plan Hallowe'en pranks. Of course Dorothy Elinor couldn't leave her nest. Somebody else might get it. So there she sat.

Pretty soon Dorothy's mama saw the children all down by the creek and sent Blanchette down with some molasses cookies and pumpkin pie. Dorothy Elinor saw her going and she did hope that Paul Harmon or Georgie Riley would remember her and bring her some.

Nobody seemed to miss her in the least. So she sat there and enjoyed her nest or tried to. She was beginning to be sorry it was not like Old Lady Chestnut's burr. You see that was all "padded and lined with the softest of fur." While some of those branches felt as if they were cutting right in.

Even Charlie Chipmunk had gone down with the children. She could hear him chattering away as they flung him crumbs.

The little Green Elf stayed with her and she almost wished he hadn't. He wasn't jolly and impudent like the other Elves. The more Dorothy Elinor looked at him the more uncomfortable she became. There he sat, hugging his nuts and there she sat holding her nest down. She wondered if she was beginning to resemble him. She wondered too if just thinking of himself so much was what had made his eyes turn in.

Suddenly two real birds, robins, flew about on the ground. They were having a wrangle about an angle worm. Each had hold of one end and neither would give up.

"It's mine! It's mine! It's mine!" said one.

"How utterly ridiculous," chirped the other. "Its mi—ne! It's mi—ne! It's mi—ne!"

"How silly to quarrel over one tiny worm," said Dorothy. "If you'd both drop it and fly down by the creek you'd find a perfect feast of cookie crumbs and pie skins."

Mabel called her pie-crusts *pie-skins* and she always threw them away. Dorothy Elinor knew they could count on the pie-skins.

Just then the prettiest little fairy flew right between them. She ticked the worm with her fairy wand and half of it went to one bird and half to the other. It happened so suddenly that they both fell over backwards. Dorothy Elinor laughed and laughed.

Then the fairy tossed a whole handful of nuts into the Green Elf's lap. He snatched them up and filled his pockets but never offered one to Dorothy Elinor.

"You look lonely," smiled the fairy as she caught sight of Dorothy Elinor. "Are you keeping it warm, dear? There are ever so many nests nicer than that one. Come with me and I will show you several."

Dorothy Elinor could not explain why, but as she gazed into the fairy's beautiful eyes, she suddenly felt ashamed.

"How silly I was," she thought. "And how much happier I'd have been if I'd have shared the nest with the others. We could have enjoyed it by turns."

Down the tree she slid at once.

"It is all the fault of Twizilywig," the fairy said as she pointed to the little Green Elf.

"Is that his name?" said Dorothy Elinor.

"Yes," said the fairy. "We call him Derminegan because he thinks only of himself. Isn't it sad? Poor little chap. And the worst of it is wherever he goes he spoils everyone's happiness by making them think of themselves."

"Oh, was that why the bees and the hens and the tree acted so differently?" Dorothy Elinor asked.

"Yes," smiled the fairy, "and that is why a certain little girl stayed in a certain nest."

The fairy laughed and so did Dorothy.

"I suppose you are wondering who I am," said the fairy.

"Oh, yes," beamed Dorothy Elinor.

"I am the fairy, Generosity. Althea Rosea is my name. Some call me Hollyhock. Some call me Rosemallow. In fairyland I am known as Althea Rosea."

"It is a lovely name," breathed Dorothy. She was gazing admiringly at the fairy's dress. It was a rich, deep crimson all fluted and ruffled with a satin patticoat just like the dress. It looked so shiny and soft and fine. Dorothy Elinor thought she had never seen anything half so beautiful.

Then she noticed a snow-flake on the fairy's skirt. Althea Rosea saw it too and stooped to brush it off.

"Oh, where did it come from?" gasped Dorothy.

"Guess where," the fairy laughed.

"Up on the mountains," Dorothy guessed.

"Guess at whose home," said Althea Rosea.

"Not the seven dwarfs'," Dorothy Elinor cried.

"No, guess again."

"Not the three bears."

"No, no! He's anything in the world but a bear. His is the only home into which the Elf of Selfishness has never crept. So his is the happiest home on earth."

"Oh, I can never guess," said Dorothy Elinor.

"Oh, yes you can. All children love him. Anyone could guess him. He has a long, white beard. He wears a fur cap. And in one month more he is coming with his reindeers."

"Oh, Santa Claus! Santa Claus!"

laughed Dorothy Elinor. "Have you really come from his home?"

"Yes, really! Why here's a tiny shaving. It must have caught on my skirts in his workshop."

Dorothy Elinor was fairly dancing with joy. "Oh, please, please," she cried, "won't you tell me more? Did you see Nicky and Dolly Dimples and Mama Santa Claus?"

"Yes, all of them. They are pretty busy. There is only one month left, you know."

"Do you visit them often?" said Dorothy.

"Yes, very often. I love them best of all. Maybe you'd like to see them," Althea Rosea smiled.

"Oh could I? May I?" cried Dorothy Elinor so eagerly.

"Close your eyes tight and catch hold of my wand," said the fairy. "And don't be frightened if you feel faint when we get away up in the air. And don't glance down or you'll surely fall. Either close your eyes or look at me. Are you ready?"

"Yes," gasped Dorothy Elinor. She was deliciously excited. Think of going right up in the air, hold of a fairy's wand. And then seeing Santa Claus and his home and all his family.

Dorothy Elinor took hold of the wand. Up they went, up, up—over the three tops—over the houses. Oh, it was fun. At first she felt rather sinky in the pit of her stomach. The way you feel when you go up in an elevator.

Presently Dorothy Elinor felt her feet brush against a tree top. They were coming down. She knew that. She felt a snowflake on her cheek. Then her foot touched the snowy ground and she opened her eyes.

They were right in the midst of a whole forest of Christmas trees, big trees, little trees and fairy trees. Each had on a snow cap and white mittens on the tips of their branches.

"We are not far from old Santa's cabin," said Althea Rosea. "Think how unselfish they are. Of all the gifts they make not one do they keep for themselves. The Elf of Selfishness never gets into their home.

"Wouldn't it be awful if he did," said Dorothy Elinor. "Then none of us would get any presents."

The very thought of it made her shiver. Dorothy Elinor felt very thankful that Derminegan never got into old Santa's home. She'd never have had her lovely, big dolly nor any of her treasures if he had.

Suddenly Dorothy's heart gave a leap of joy. Old Santa was coming towards them. He'd been out feeding his reindeers. Nicky and Dolly Dimples came racing behind. They'd been flinging snowballs in fun at each other.

"Why, here comes one of my little girls," shouted Old Santa. "Come, Nicky and Dolly Dimples, here's a little girl to see you. Let me see, you are Dorothy Elinor that I've heard so much about. Well, how are you, little girl?" And he pinched her playfully on the cheek.

"Ho! Ho! And how is your doll lasting this year?" laughed Old Santa.

"Fine, Mr. Santa Claus," said Dorothy "She isn't broken one bit."

"That's the idea! That's the idea!" he repeated. "I believe Nicky is at work on a doll carriage for her."

Nicky and Dolly Dimples came racing up to meet Dorothy Elinor. And Mama Santa Claus came out. She was brushing saw-dust from her apron.

"I've been stuffing dolls," she explained as she kissed Dorothy.

"May we have a peep into your workshop and see all the children's toys, Mr. Santa?" said Althea Rosea.

Then Santa said a most surprising thing. It didn't sound a bit like Old Santa Claus.

"Children's toys indeed," he grunted. "They're mine! They're mine! They're mine!'

Dorothy Elinor felt so bad she could have cried. She looked at the fairy Generosity. What would she think.

Althea Rosea, however, did not look sad. She was laughing merrily. She had seen Santa Claus wink and knew that he was just joking. Also she knew that he must have winked at the Elf of Selfishness, who was hidden somewhere near.

"Oh, here you are, you tiny scamp," cried the fairy. "I knew you were somewhere about. Just look, Dorothy Elinor, here he is hidden away in the folds of my dress. When even Old Santa Claus says, 'They're mine! They're mine! They're mine!' Even if he says it in fun I know Twizilywig is somewhere near."

Althea Rosea waved her hand. A small, white moth appeared.

"Here you little moon-moth," she cried, "take little Twizilywig home."

She placed him on the Moon-moth's back and away they started.

"He really can't help it, I suppose," said the fairy. "And it makes the little chap so unhappy."

"Here! Come back here! you young scalawag," laughed Old Santa Claus. "I have some work for you. We'll cure you in less than one month."

Back flew the Moon-moth and off jumped the little Green Elf. Even little impudent Elves want to see the inside of Old Santa's home.

"Scamper along with Dolly Dimples," laughed Old Santa. "We'll put you to cutting out candy hearts and painting mottoes on them for the children. It will give you so much fun you'll forget all about yourself and what belongs to you. And you'll be happy all the day long. You tiny little scamp," Old Santa laughed as he playfully pinched the little fellow's cheek. Think of the trouble you make in the world when even a sweet little girlie won't let her sister sing her songs."

Old Santa laughed again and looked at Dorothy Elinor who laughed too.

She was hoping he would take her in to see the candy hearts and the doll carriage Nicky was making for her doll, Beatrice. But just then a moon-beam floated down from the sky. It blew right over to the fairy.

"Oh," she cried, "we must be off. The lady moon has sent for me."

"Did the Moon-beam bring the message?" asked Dorothy Elinor.

"Yes, dear," the fairy replied. "Moonbeams are the Lady Moon's messengers. That is the way she summons her fairies. Good night, Old Santa Claus. Good night, Dolly Dimples and Nicky. Good night, little Twizilywig and good night Mama Santa Claus. Perhaps Mignonette may bring Dorothy Elinor for a visit some day. Hold tight, dear, and shut your eyes"

Dorothy Elinor forgot though. She wanted one more peep at Old Santa Claus. And then she let go of the wand.

Down she went, down, down, down.

"Oh my! It will hurt when I touch the ground," she thought.

But it didn't. She felt as though she had just sunk down on a feather-bed, She opened her eyes and looked about. There she was under the old Elf tree on the soft, warm leaves.

"Oh, what a beautiful adventure," sighed Dorothy Elinor.

It Couldn't be Done

Somebody said that it couldn't be done,
But he, with a chuckle replied
That "Maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.

So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

—Selected.

Little Miss Shirk

(A Christmas Fairy Tale)

By Jean Brown Fonnesbeck

There was a small fairy whose name was Miss Shirk;
She danced and she sang, but she never would work.
All other fairies and brownies and elves
Were storing the toys they had made, on the shelves
In Santa Claus' house, in that far northern clime,
And were working both night and day 'till Christmas time.
But little Miss Shirk was so lively and gay,
She wore her best dresses and shoes every day;
She braided fine jewels into her hair,
And for none but herself had a thought or a care.
The fairies and brownies and elves—a glad band—
Tried to make a new toy for each child in the land.
They made little bonnets and hats for the dolls,
They made tiny doll shoes; they covered the balls;
They made little cradles, and cupboards with shelves;
They made buggies and carts, which they painted themselves;
They polished the drumsticks to go with each drum;
They wound up each top, that so lively would hum;
They worked, Oh, so fast, and they racked their poor brains
For new ideas in motor boats, wind wheels and trains;
They made crocodiles that could wriggle and run;
They made hopping rabbits, and my! they had fun
Trying out every toy when the work was all done.
And joy upon joys, the toys worked, every one!
Then Santa Claus called, "Come let's load up the sleigh,
And harness the reindeer without a delay,
And over the hard snow go skimming away,
For tomorrow, you know, is the glad Christmas day."
Soon the sleigh was loaded as full as t'would hold,
The reindeer were harnessed in trappings of gold.
Then Santa said, "Fairies and brownies and fays,
All you who have *worked* may go with me today."
In a twinkling these helpers became *very* small,
And they drove off with Santa,—fays, brownies, and all.
Then little Miss Shirk, who was left all alone,
Could not sing, could not dance, could do nothing but moan.
She sobbed, and she cried, and she said, "Oh, dear me,
I'm as wretched and lonely as a fairy can be.
Oh, I wish, how I wish I had helped with the toys
To take over the world to the good girls and boys.
If only I'd tried to make somebody glad,
I wouldn't be left here so lonely and sad."
She thought for a moment, then wiping her eyes,
Said, "I know what I'll do, I'll prepare a surprise
For Santa Claus dear, and the good workers, all.
I'll make candies and sweetmeats, and cakes, large and small;
I'll make roaring fires, I'll light the great hall,
And when they come home we can have a grand ball."
How happy she was, and how she did work!

This gay little fairy, this lively Miss Shirk!
She was busy all night, then just at the dawn,
She heard many voices out on the lawn.
Quickly she opened the hall doors so wide,
And said, "Welcome home, friends, please come right inside."
Good, tired old Santa just kept rubbing his eyes,
"Well, well, dear Miss Shirk, this is a surprise!"
How the frolicsome brownies enjoyed themselves!
I wish you'd have seen those fairies and elves!
They laughed, and they danced, they sang merry songs,
The ball went on gaily that Christmas day long.
They said, "Good Miss Shirk, you are surely a dear,
To fill all our hearts with such gladness and cheer!"
Then little Miss Shirk, as demure as could be,
Went over and sat upon Santa Claus' knee.
She whispered, "Dear Santa, please give me a chance,
To help you next year—I'll not just sing and dance."
Then Santa said kindly, "Next year you may work,
And your name shall be Gladheart,—no longer Miss Shirk."

Christmas and the Baby

By L. Lula Greene Richards

Christmas is baby's day!
  Laughing and cooing,
See how she watches
  What others are doing.
Bright objects attract her,
  But see how she seeks
For father's dear kiss
  On her forehead and cheeks.

Of gifts and of greetings
  The others may boast,
But kisses and petting,
  She prizes the most.
Could every one learn of
  The sweet baby small,
Pure love would indeed be
  The best gift of all.

If truly we love
  We will share as we should,
With others all things
  That are helpful and good.
The kind, gentle whisper,
  Warm clasp of the hand—
For wealth never failing,
  Such simple things stand.
Learn wisdom of babes,
  Let it work as a leaven
Preparing our souls for
  The Kingdom of Heaven.

Happyland

By H. Oxley Stengel

The Land in which the Red Cross wishes Every child to Dwell.

IV

Such busy children you *never* did see! The fairies and elfins just chuckled with glee to observe the keen interest which one and all showed in writing of Happyland—hillside and road. The pen pictures varied—(as artist do, too, in presenting the same lands on canvas for you). Some picture the valleys and others the heights; one stresses the shadows—another the lights. So, in showing the picture in words for the book—the scenery differs—(but *you*'ll take a look at the page of verse and the pages of prose, on the happiest subject that one could propose!)

At a sign from wee Airy the pens were laid down and all the wood folk gathered eagerly 'round. The volume was dainty when bound in soft gold, (the covers were maple leaves just touched by the cold). But, before reading, dear, wise Airy Elf proposed a short drill and she led it herself. "For too long sitting is not good you know, and physical drills aid children to grow." On the carpet of green they marched and they ran, they stood at attention without moving a hand. The fairies and elves all commented, too, on how straight each back was when lined up to view. Then they sat on the grass and a reader began Chapter One of the children's own book "Happyland."

V

This first chapter by chance a little girl wrote, and since *you* haven't the book *I* can easily quote. Here's what small Mary S. had to say about What Happyland's Like—do you agree that she's right?

CHAPTER ONE

"Happyland is the place I find after I've tried *so* hard to *mind* (and help my mother and father, too, by doing what they would have me do—such as drinking milk, or going to bed—almost in daytime—because they say I won't grow big and strong some day unless I do. And it's then I find I'm in Happyland *because I mind*. I feel so happy and dance on air, and everything *looks* different there. You don't feel cross and everywhere you see beautiful things and have sweet thoughts and somehow all the 'don'ts' and 'oughts' like goblins hide away from sight. And everyone smiles and says, 'That's right! What a happy child you are today.' (Not knowing I'm *Happy* in Happyland anyway!) I go out doors and there I find a happy sun and a happy wind, that plays with the leaves and the bending trees, and sings me a song as if to please. Oh, Happyland's where things go right and you feel so good and never quite know whether the fairies carried you there or if they're not hiding everywhere and telling you how to find the fun in *giving* and *doing* and getting done the things you *used* to *dislike* so before you passed through Happyland's magic door.

(TO BE CONTINUED)

A Battle for Young Soldiers

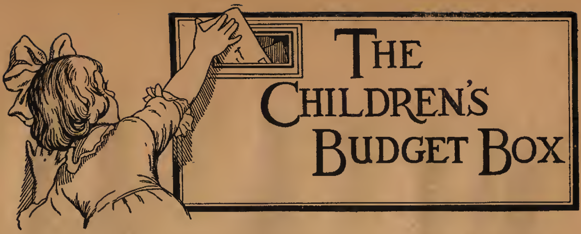
Hold it back, tie it down,
  Bind it fast and tight;
Set your lips together close;
  Which will win the fight?

Let it go wild and free,
  Running reckless riot;
Surely that will quickly be
  An end of peace and quiet.

Strongest men of all, you know,
  Find it hard to do.
If you try your very best,
  Victory for you.

Try it hard, bring to it
  Firm determination;
If you rule it well and good,
  You can rule a nation.

To all the heroes who have been
  Tried and told and sung,
Let us add the sturdy boy
  Who can hold his tongue.
—Youth's Companion.



THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.
Best original story of not to exceed three hundred words.
Best amateur photograph, any size.
Best original drawing, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The West

On a hill out in the west,
Is where I like to be the best;
Here they harvest the tall grain,
And you get all wet with rain.

Here the coyotes howl at night,
When the moon is shining bright;
And the rabbits make their nest,
In the straw piles in the west.

Johnnie Wood,
Age 9 Box 877,
Rexburg, Idaho.

WASH DAY ON THE FARM
Photo by M. Bernice Christensen
Age 14 364 N. 2nd West, S. L. C.

Sunset

The golden sun is setting
Behind the mountains high.
The sleepy flowers are closing,
Till morn they say goodbye.

The sky is full of colors
So beautiful and rare,
They enchant us so we all forget
Each sorrow and each care.

The clouds are of a golden hue,
With bits of pink they part.
It makes us glad, despite our gloom,
It cheers the saddened heart.

Below, the trees so fresh and green
Sway gently to and fro,
While birdies in the branches
Fly gaily high, then low.

Are not these scenes enchanting?
Memory will not efface.
The trees, flowers, and waters,—
Isn't God's footstool a wonderful place?

Wilda Hammond,
Age 14 Twin Falls, Ida.,
Box 1029.

The Boy Scouts

I am a registered American Boy Scout,
I belong to a ram patrol.
Scoutcraft helps you in camping out,
And promoting self control.

So if you are twelve years old,
And want a lot of fun,
Just join the Boy Scout ranks,
And you'll see what we have done.

Walter Buss,
Age 14. Box 34, R. F. D. No. 1,
Provo, Utah.

Photo by Alice Johnson
Age 16 Richfield, Idaho

A Refreshing Rain

It has been raining for about fifteen minutes. I see the corn through the window. There is a most refreshing breeze blowing. It blows the corn just enough to make it look pretty. The rain has livened up the corn until I can almost tell how it feels.

Have you ever, after a very hot day, had a cool rain and breeze come up in the late afternoon? It feels and smells so good. I would like to go right out in it and breathe great deep breaths and stretch myself out and get wet and cooled off clear through. Then it seems as if it never would feel dry and sultry again. It is almost the best thing there is, it seems to me, after a long hot day, to have a rain and breeze such as this.

Belle Brinkerhoff,
Age 13 Woodruff, Ariz.

The Little Stream

Little stream with laughing waters,
Flowing on and on each day;
Sparkling ripples gaily dancing
Through the blooming flowers of May.

On and on and never resting,
Little stream you flow,
Night is coming, birds are humming,
Here the cold winds blow.

Down the hillside through the meadows,
Where the cattle stray;
And the cooling breezes make
The flowers bend and sway.

Through fields of grass and clover,
Past houses, barns and trees;
Where birds who work and never shirk,
Are happy as can be.

Gladys Nelson,
Age 12 2409 So. State St.,
Salt Lake City, Utah.

Honorable Mention

Nina Brinkerhoff, Woodruff, Ariz.
Wallace Cooper, Bennett, Utah.
Kezia Erickson, Heber City, Utah.
LaJetta Gardner, LaMont, Idaho.
Olive Gosling, Ewell, Utah.
Wanda Harper, Box 103, Oakley, Idaho.
Anna Harker, Shelley, Idaho.
Eleen Rosilia Higbee, Toquerville, Utah.
Thelma Hyde, Rupert, Idaho.
Lois Johnson, Thistle, Utah.
Rose Liechty, Provo, Utah.
Ruth Olsen, Brigham City, Utah.
Lavenia Wanberg, Midvale, Utah.
Gladys Wootton, Butler, Utah.
Sadie L. Wade, Liberty, Utah.

ALAMA NELL STEWART
Photo by Irene Stewart
Age 10 Alamo, Nevada

The Rose Princess

Long, long ago, in a very beautiful land across the sea stood a very beautiful palace. It was very different from other palaces. It was built out of rose bushes, the limbs of which were bent and twined until it looked like a tower. The roses were always blooming so you can imagine it was a wonderful sight.

Out in the garden stood a child. She was about 12 years old, and had blue eyes. Her name was Floribelle, but everyone called her Rose.

"Oh! you little darling," she cried as she lifted a pretty bird and put it to her rosy cheeks.

She ran into the beautiful palace and in the bedroom to her father who, at the time, was ill.

"Come, my little Rose," said her father, "What have you in your hand?"

"It is a pretty bird," said Rose.

"Rose it is wrong to keep a little bird imprisoned: let it go, my dear."

Oh! how Rose wanted to keep it but she left the room. She ran to her room put the bird in the cage as her little sister Maria came in. Rose then told her sister that her father bought the bird for her. That night Rose couldn't sleep because she kept thinking of the bird. She had disobeyed her father. She put on her robe, and ran out where she spied a little bird could and shivering and chirping faintly.

"Oh maybe my bird is its mother," cried Rose, "I will tell Maria now." She ran in the house. Maria waking said,

"Why Rose what are you doing?"

"Maria, please forgive me. I told you a lie. Papa didn't give me that bird. I found it and this must be its baby bird," cried Rose in tears.

The next day Rose went to her father and told him all.

"My dear Rose, I will forgive you, but never disobey me again and always dread a lie."

Nellie Anderson,
Age 14 1974 So. W. Temple,
Salt Lake, Utah.

DeVone Jensen
Age 13. Sandy, Utah.

Eventide

When the sun is in the west,
Birds and bees have gone to rest;
Lowing cattle homeward wend—
While snowy sheep come round the bend.

Clucking hens their wee ones call,
Ducks and geese and turkeys all—
To the barnyard straightway go,
For the sun is sinking low.

Milkmaids come with shining pails,
Singing loud lest courage fails;
Sleek, fat, horses homeward come
For the day is nearly done.

Whistling chore-boys feeding swine,
Crickets chirping in the vine;
The barking dog the farmyards guard,
The playful kittens in the yard.

Mother, father, happy still;
Sitting by the rippling rill
Home is best at country side,
Such is life at eventide.

Delila M. Richards,
Age 11 Almo, Idaho.

BRIDAL VEIL FALLS, PROVO CANYON
Photo by Marjorie Webb
Route 1, Idaho Falls, Ida.

Photo by Grace Herron,
Age 13 224 Reed Ave., S. L. C.

"Puzzles"

Spring time now is coming to our frigid zone
Bringing me a puzzle—how to stay at home.
There'll be lilies on the hill side—teasing me away—
In the spare time after cooking, I'll go there to play.
And perhaps festoon with posies—unpuzzling to do,
Yet a mental action—like the puzzle sent by you,—
There's a mental friction in the chamber of my mind;
That tells me in its warble to never light behind—
Try to guess the puzzles and never over look
The object of your puzzles is bringing me a book.

Virginia Porter,
Age 10 Bicknell, Wayone Co., Ut.

Clara's Christmas

Little Clara Brown lived with her mother in a tiny house on the skirts of the town of Kaysville. S had received a few presents other years but did not expect any this year because her father had died leaving them almost penniless. She did want to give her friend Mildred a present, though. Her mother had taught her that the true Christmas spirit came only to those who loved to give and not those who loved to receive. Two days more and Christmas would be here and oh how worried and anxious she was getting, but she only had five cents and she knew it was almost impossible to get anything nice with that much.

One day Clara was coming from the neighbor's house when she found a purse containing a twenty dollar bill also a card with the name Mrs. Anna Henry and her address. Clara thought to herself, "Now I can buy Mildred a nice present." Then a still small voice said, "Would Mildred want a Christmas present bought with money that belonged to someone else?" She turned around and ran to the address. When she reached the door she rang the door-bell and when a maid appeared asked for Mrs. Henry. Mrs. Henry asked her what she could do for her. Clara showed her the money and purse. Mrs. Henry asked her where she found it, what made her bring it there, and why didn't she keep it. Clara told her that her mother had taught her to never keep anything that did not belong to her.

Then Mrs. Henry got a five dollar bill and told Clara this was for her honesty. Clara ran home to show her mother and tell her what had ha pened.

The next thing to do was to go to the store. She bought Mildred a present and then gave the rest of the money to her mother, never thinking of herself.

Christmas morning came and Clara was up at daylight. She dressed quickly and ran to the kitchen. There she saw a new sled, a pair of mittens, her stocking was about to run over with candy and nuts and a large box. She untied it and there lay a beautiful doll with golden hair. She read on the Christmas card, "To little unselfishness, from Mildred." Tears were running down Clara's cheeks when her mother came in.

"Mama, who sent this sled and other things?" cried Clara.

"I think Mrs. Henry did," answered her mother handing Clara the Christmas card. It read: "It is better to be honest and unselfish than gain all the riches in the world."

La Von Robins,
Age 15 Scipio, Millard Co., Utah

A Christmas Gathering

It was the kind of gathering you all know of. All the aunts and cousins and mothers were assembled under grandma's roof. Of course a big dinner had been prepared for them.

Everything was ready and grandma, clad in a black silk dress, received her children with a glad smile of welcome.

They were soon all at the table, grandpa at one end and grandma at the other. My! What a lot of good things to eat: puddings, pies, cakes, potatoes, hot biscuits, and butter of grandma's own make, cranberry sauce and chicken. Indeed, there were so many good things to eat that grandma had to put a lot on the sideboard.

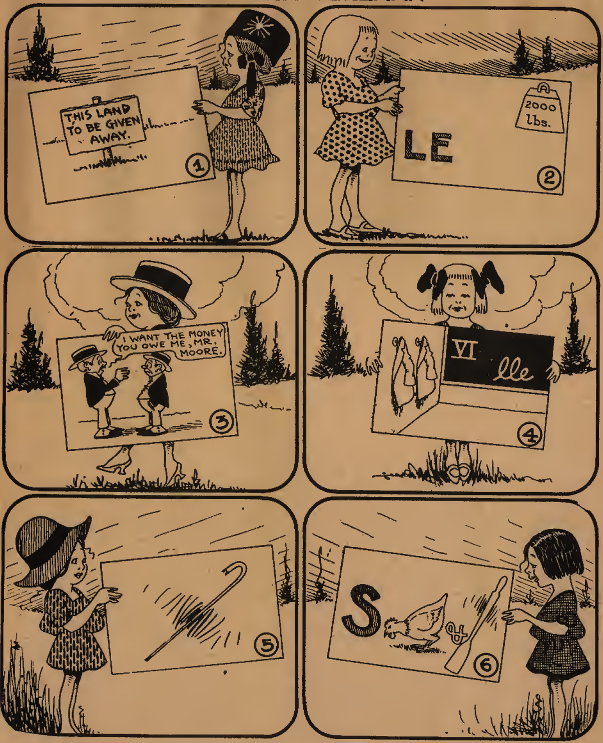
After the dinner was over Aunts Ruth and Edith washed the dishes and Marie tidied the room. Then they gathered around the fireplace to roast apples and pop popcorn, crack nuts and tell jokes. The children were beginning to get tired. So after grandpa had told them all a story of the Indians and about crossing the plains, they sang a song and all went to bed.

After all the children were asleep grandpa took hold of grandma's hand and they went up the stairs to take a last look at their loved ones.

Blanche Bennett,
Age 12 Saber, Alta, Canada,
Box 13

CITIES IN PENNSYLVANIA

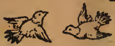
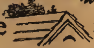
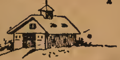
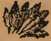
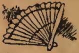
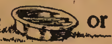
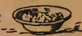
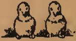
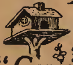
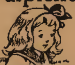
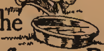
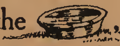
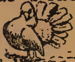
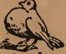
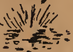
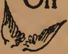
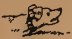
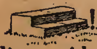
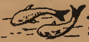
BY WALTER WELLMAN


THIS LAND TO BE GIVEN AWAY.
①
2000 lbs.
LE
②
I WANT THE MONEY YOU OWE ME, MR. MOORE.
③
VI
lle
④
⑤
S
&
⑥

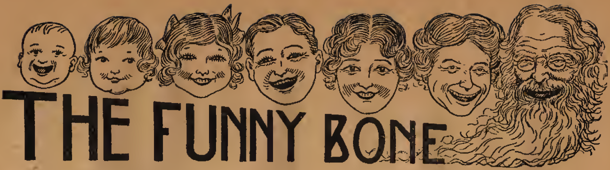
Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed two hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by January 1, 1921, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

Prindy and the Wishes

XII

"COO, coo! I want to speak to you!" said Mrs. Purpleneck. "So now I am a Pigeon!" thought Prindy, as the little  came flying to the  at their mother's call. "Mrs. Pouter and Mrs. Fantail have come!" said Mrs. Purpleneck. "You can see them down by the  But do not go near them, my dears. They are too proud. Look how Mrs. Pouter struts and Mrs. Fantail spreads her  like a  ! Do not drink from the  or eat from the  when they are near, or they will snub you!" So the little  promised and away they all flew to the  . But Prudy Purpleneck was very thirsty. "Come," she said to  , "we will fly down and get a drink from the  when they are not looking." So down they flew. But just as Prudy settled on the edge of the  , up came  and  and Prudy was so startled that she fell over plop! into the  ! "Oh dear!" she cried. "What shall I do? My  are so wet, I cannot fly, and the big  will come and catch me!" "Let me help!" cried "And me!" cried Then Prindy popped Prudy into her little , and Mrs. Pouter took one and Mrs. Fantail the other, and up they flew with her to the . "Thank-you so much!" cried Mrs. Purpleneck. "And won't you come in?" "Thank-you, we will," said Mrs. Pouter and Mrs. Fantail, and in they went. "They are not proud, my dears," said , when they had flown away. "It is only their that deceived us!" "It is fun to live with the pigeons!" thought Prindy. "I wish, I wish!" and pop! she was not in the any more, but standing in the with Little Brother laughing at her from the ! "Was it fun, Prindy," he cried, "to live with the birds and the beasts and the ?"

"It was great fun," said "But I'd rather be a little and live here in my own with you!" Then she hugged and away they ran merrily.



THE FUNNY BONE

Matrimonial Bliss

Hubby: "You hadn't a rag to your back when I married you."

Wifey: "Yes, but I've got plenty now.'

Conclusive

He (on the pier): "Haven't I seen you somewhere some time?"

She: "Quite likely. I was there."

No Answer

Sandy was fishing, and Donald, who was passing, asked: "Hoo are the fish today, Sandy?"

"I dinna ken," answered Sandy. "I dropped them a line, but so far I've nae reply."

Characteristic

Judge: "What have you to say to the charge of assault?"

Defendant: "Well, your honor, he called me an ass.'"

Judge: "Ah! And naturally you kicked."

Sympathetic

Boy: "A man called while you were out, sir. He said he wanted to thrash you."

Editor: "And what did you say to him?"

Boy: "I said I was sorry you were out, sir."—Exchange.

Good Enough

"What is this we have for breakfast?" asked Mr. Newlymarried.

His wife looked at him with troubled eyes. "It was to have been bacon," she said, "but poor cook's burnt it."

"Poor cook! I should think so, indeed," exclaimed Mr. Newlymarried. 'Have you given her notice?"

"Oh, no, we mustn't be too cross with her, darling," said his wife. "Won't you be satisfied with a kiss for breakfast?" she coaxed, archly.

"All right, dear," replied Mr. Newlymarried, suddenly pacified. "Call her in."

Meeting Up With Bre'r Skunk

There was a young man from the city,
Who saw what he thought was a kitty;
He gave it a pat,
And soon after that
He buried his clothes—what a pity!

Just the Way!

Mary had a little hen
That caused her many a tear.
It used to lay when eggs were cheap
And stopped when they were dear.

Obvious

"Why is a pancake like the sun?"

"Dot's easy," answered the Swede, "It rises out of der yeast and sets behind the vest."

Why Worry?

Hub: "What are these chops—lamb or pork?"

Wife: "Can't you tell by the taste?"

Hub: "No."

Wife: "Well, then, what difference does it make?"

Deadly

Tommy: "What is the most deadly poison known?'"

Aviator: "Aviation poison."

Tommy: "How much does it take to kill a person?"

Aviator: "One drop!"

In Full Accord

A boarding-school boy wrote to his uncle for financial aid, and then, feeling rather nervous about the impression his letter would make, added this postscript:

"P. S.:Dear uncle, I am so ashamed to have to ask you for this money that I have run after the postman a long way to get it back, but I could not catch him. My only wish is that you will never get the letter now.—Your loving Nephew."

The uncle replied by return of post:

"My dear Nephew: I am hastening to make you happy by telling you that your wish was granted. I never received your letter."

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Designed Expressly for the Education and Elevation
of the Young

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor

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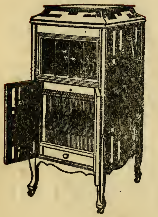

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